



STORY OF MY SOUL BY
ASISH BISOYEE AND AKASH BISOYEE.

DAY-8 YOUR THOUGHT

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1.REINCARNATION:

IF WE KEEP OUT THE BELIEF OF REINCARNATION, THEN THERE IS NO NEED OF BEING GOOD, WORK FOR COUNTRY OR TAKING TENSION, ABIDING BY LAW, FEARING ANYTHING. JUST WORK FOR ENJOYMENT. THERE IS NO FRUIT OF KARMA. THEN WHY LIFE OF PEOPLE ARE DIFFERENT FROM EACH OTHER? IF THERE IS NOTHING AFTER DEATH, WHAT IS THE SIGNIFICANCE OF THIS WORLD AS WE ALL SHALL DIE ONEDAY. FOR WHOM WE R WORKING AND WHY? WHY NOT TO DIE TODAY? WHAT IS THE USE OF SACRIFICE, STRUGGLE ETC. WHAT IS THE USE OF WIN OVER MANY COUNTRY AS WE WILL NOT LIVE TO SEE IT. ASK URSELF? IF THERE IS NEXT LIFE, WE HAVE TO WORK AS IT GIVES EFFECT BY ITS CAUSE. BUT IF THERE IS NO LIFE NEXT, WHY TO BOTHER ABOUT ANYTHING. SLEEP, ENJOY, PROCREATE, WHY TO BOTHER ABOUT MAKING OTHER ENJOY IN FUTURE, WHY TO INVENT ANYTHING AS AFTER U DIE U WILL NOT COME AGAIN. NO NEED OF WORK FOR OTHERS OR ANYTHING. EVEN THAT ENJOYMENT IS NOT FROM THOSE ENJOYABLE THINGS AS SAME OBJECT RISES DIFFERENT FEELINGS IN DIFFERENT PEOPLE. SOME PEOPLE ARE GOOD, SOME BAD WHY? IS OUR LIFE GIVEN JUST TO DIE ONEDAY? WHAT WE GET AFTER ENJOYING, DEATH? IF I WILL NOT ENJOY OR I WILL FEEL PAIN ALWAYS, WILL I LOSE ANYTHING AS THERE IS NO FUTURE AFTER SOME YEARS? ALSO THERE IS A CHANCE THAT I MAY DIE AT ANY MOMENT AND I WILL NOT GET ANYTHING BY WORKING FOR OTHERS? Do we live only to die.

-Why should i help others if there is no after birth? Why should i think of others if there is no after life? Why should i act selflessly and why should i tolerate and why should not i kill everybody and be a king? Why should not i if there is nothing beyond limit i.e infinite goal? Think

It require same practice with concentration to reach any goal either in this life or next in anything.

Nothing comes spontaneously. You need a saturation level which may come from last birth.

Some people are good in some activity, paintings etc. from their childhood. How? People are very different around us. Some take birth in poor family and some in rich. Why, if there is no incarnation?

When a person looks at himself a little different from his all surroundings throughout his life, he thinks from where these qualities came and then he knows about reincarnation.

-We take birth again and again to destroy prarabdha i.e. chitta. A wave enters in our mind, rises our vasana. We do work according to it. Vasana get destroyed. But here there is a chance of another similar vasana entering in our mind if we have ego of it. So we take birth again and again. Brahman is always whole (purna) but due to our desires it takes birth to fulfill these desires and then after destroying it from chitta attaining peace and we return to brahman. But this ego of doing a work destroys all plan of brahman and it again create vasana and karma and karmaphala.

-Women who have got female body in this life, many of them were man in previous life. Due to continuous thinking of woman due to love or attachment, they are born as women though it is not always. In many they think themselves as women and so they born as women. Whatever you think at death bed, you go to that yoni. Whatever you have thought continuously throughout life mostly will come in deathbed for sure. So have brahma bhavana always. Exert. Exert.

-Some who are man in this life act as women. Their characters are little womenish. They were previously women. If they would have loved a man in previous life and concentrated upon man or want to be man extremely due to any reason, they would have got man life in this birth. Ex: Harjeet. Though he acts like man and sexual inclination as male but in childhood, he used to like bangles, tikili etc, little emotional. The world is like this. Very strange. Jada bharata got as deer birth. So gita says concentrate on om always. At death bed, you will think of om and get om, brahman, paramatman.

-We take rebirth as we have some desires. Brahman want you to get that and he will arrange a body, circumstances like that and he helps you to get that so that when you get that and return to source when you have no desire as it is completed. And will rest in peace, in brahman again. He always wants you to be in brahman, the source.

2.GOOD AND EVIL, LOVE OR HATE:

No such different things as good and evil. They are mere conventional terms. The same thing we call

bad, and again another time we call good, according to the way we make use of it. Take for example this lamplight; because of its burning, we are able to see and do various works of utility; this is one mode of using the light. Again, if you put your fingers in it, they will be burnt; that is another mode of using the same light. So we should know that a thing becomes good or bad according to the way we use it. Similarly with virtue and vice. Broadly speaking, the proper use of any of the faculties of our mind and body is termed virtue, and its improper application or waste is called vice. THERE IS NOTHING BAD OR GOOD IN THIS WORLD AS THERE IS NOTHING IN THIS WORLD EXCEPT BRAHMA.NO ONE IS KILLING NONE IS KILLED.BUT WHEN WE DO A WORK WITH ATTACHMENT (I M DOING + I WILL GET PAID FOR THIS),THEN ONLY KARMA BANDHAN WILL COME TO BOUND US.

THE PERSON WHO KNOW THAT A LIVING BEING IS DIRECTED BY TRI GUNA-SATTWA,RAJAS,TAMAS WHICH DEPENDS UPON HIS PREVIOUS LIFE TENDENCY(SANSKARA) FROM ACTIONS DONE THEN AND PAST ACTIONS IN THIS VERY LIFE WHICH AGAIN DEPENDS ON MINDS WE READ,MEET,LOOK,OBSERVE IN THIS LIFE OR PAST,ON WHAT WE EAT,RESTRAINING OF SENSES,PLANETS OF HOROSCOPE,ITS DASHAS AND TRANSIT(gives karma phala-very powerful to make anyone helpless),CONSTITUTION OF BODY(VATA, PITTA, KAPHA) ,HATES NONE AS HE THINKS HE MAY HAVE BEEN LIKE THEM IN PAST AND KNOWS THE UNIVERSAL MIND PRINCIPLE.EVERYDAY SOME SPIRITUAL PRACTICE IS NECESSARY, OTHERWISE YOU FALL.

HOW CAN U HATE SOMEONE AS WE ALL KNOW TODAY'S RATNAKARA IS TOMORROW'S VALMIKI.TODAY'S PIG IS TOMORROW'S MAN.TODAY'S THIEF IS TOMORROW'S SAGE.INTENSE RAJAS LEADS TO SATTWA.IF U R F FULL OF PASSION ,ONE DAY WHEN U WILL BE KICKED OFF ,VAIRAGYA WILL ARISE AND U MAY BECOME SATTWIC SEEKING PEACE.EX:KESHAB PATTANAIK.EVEN THE NEED OF WORK IS TO GET THE MUMUKSHUTWA(intense wanting) FOR GYANA WHEN U WILL REALISE THAT ALL WORK IS FUTILE ONLY KNOWLEDGE CAN SHOW THE PATH OF TRUE HAPPINESS.SO WORK AND FULFILL UR DESIRES AND ANALYSE.WHEN U WILL REALISE THAT IT HAS NO VALUE AS HAPPINESS IS WITHIN,THEN TRUE VAIRAGYA WILL DAWN.U SHOULD WORK TO AVOID SLEEPINESS(TAMAH GUNA) AND TO DESTROY PASSION(RAJA GUNA).DACOIT CAN EASILY REALISE GOD BECAUSE HE IS FEARLESS.HE WILL NOT CARE FOR HIS BODY IF RIGHT KNOWLEDGE IS GIVEN.HE WILL NOT FEAR TO LOSE ANYTHING.FEAR IS SOURCE OF ATTACHMENT.HOW CAN U HATE SOMEONE WHEN U ANALYSE WHAT U R TODAY, MOST PROBABLY IN PAST U R BAD OR WORST.WITH BAD ACTS AND THINKING OUR FUTURE WILL BE IN DARK AS COMPARED TO PRESENT STATE.

One attributes everything good to him one loves; and everything evil to him one hates.Love endures. Good or bad whatever it spreads.Don't give excuses that this world is so bad. The so called wicked person has learnt wickedness somewhere outside from someone.There was a starting point of wickedness outside himself.

Sometimes a person may behave wrong due to a diesese like obsessive compulsive disorder(OCD) and we think that the person is not good.but this is not the case.

He who gives charity to a poor man, gives it to himself. For there is nothing else save his own Self in the universe.He who hurts, hates, abuses, another man ; he hurts, hates and abuses himself only. When thoughts of hatred and revenge arise in the mind, try to control the physical body and speech first. Do not utter evil and harsh words. Do not censure. Do not injure others. If you can do this for several months, the thoughts of revenge, having no scope for manifesting outside, will die of themselves.

The sadhana (practice) of equal vision is extremely difficult but strenuous efforts will bring about success eventually. Aspirants who wish to abolish the dividing line should develop love for a very dear person first. After that he should develop love for an indifferent person. Then after that, he should develop love for an enemy.

In doing this, in each compartment, they should make the heart tender and loving. And this should immediately afterwards induce meditation.

-Karma phala- Previous birth karma phalas will come as vasana of chitta.Good thoughts-good upcoming situation.Bad thoughts-Bad prarabdha phala.You become imbalance and bad outcome prevails.A murderer of previous life will do murder in this life too due to vasana and got bad result in the form of going to jail due to vasana arising before murder.So cut the vasana means cutting papa.Concentration,pranayama and niskama karma helps in destroying vasana means vices and their results.Desire of fruit for good deeds will give good results but niskama karma like daana (no want of fruit or any return)will destroy prarabdha and give you moksha.

3.YAGYANVALKYA MAITRI SAMBAD:

OUR MIND CREATES AN ILLUSION THAT THIS IS HAPPINESS AND THAT IS NOT, IT IS ONLY ILLUSION TO THINK ANYTHING IS BAD. EVEN CONTEMPT ARE NOT. IF UR MIND THINKS BY WINNING U WILL BE HAPPY, THEN U WANT TO WIN AND WHEN U LOSE, REVERSE HAPPENS AS PER MIND. IF UR MIND THINKS SEXUAL IMPULSES MAKE U ENJOY, U WILL INDULGE IN IT. SO BEWARE.

A HUSBAND LOVES HIS WIFE NOT BECAUSE HE LOVES HER, BUT BECAUSE HE LOVES HIMSELF. None loves wealth on account of the wealth; but because one loves the Self, therefore one loves wealth. The statement has been made that every love is selfishness in the lowest sense of the word: because I love myself, therefore I love another.

This Vritti agitates your mind till you get satisfaction through enjoyment of the desired object. There is Santi or peace or happiness after the enjoyment is over. Another desire arises in the mind. Now, in the interval between the gratification of one desire and the manifestation of another, there is pure bliss, because there is no mind then. It is at rest. You are in union with Brahman. That state of pure bliss between two desires is Brahman. At that time you will be connected with the soul like flash of camera.

IS N'T IT DESIRABLE TO BE HAPPY ALWAYS BY GETTING DESIRED OBJECT? HE THINKS THAT THAT DESIRED OBJECT CAUSED HAPPINESS IN HIM. BUT IT IS HIS OWN SOUL. HE BECOMES SAD WHEN HIS MIND ALLOWS OPPOSITE THOUGHT. THE SAME OBJECT IS CAUSE OF HAPPINESS OR SADNESS FOR DIFFERENT PEOPLE. SO HAPPINESS IS NOT COMING FROM THAT OBJECT FOR SURE. IT IS COMING FROM THY OWN SELF. CONTENTMENT ONLY COMES FROM WITHIN AFTER GRATIFICATION OF DESIRE. AND OUR DESIRES NEVER ENDS. WHEN WE DON'T ACCEPT WHAT HAS HAPPENED, THEN MIND BECOMES RESTLESS AND WE WILL BE IN SUFFERING OF GRIEF.

Whenever one loves, one has to love in and through the Self. This Self has to be known. What is the difference? Those that love the Self without knowing what It is, their love is selfishness. Those that love, knowing what that Self is, their love is free; they are sages. DO WE LOVE ANYTHING/ANYBODY WHO GIVE U UNHAPPINESS? I LOVE MYSELF and I love because that object or person give me happiness and as bliss is the nature of atma, who/whatever give me happiness I love that.

Like flash of camera when mind ceases, bliss we feel. So prolong period of mindlessness.

When I see myself in another man, when I see him as my own self, I begin to love him as my own self.

When I find something in you that I myself possess, I am naturally drawn towards you and begin to love you. TRULY THE WHOLE WORLD IS U ONLY. NO ONE IS YOURS AND NONE IS NOT YOURS. U R EVERYWHERE. LOVE WITHOUT ATTACHMENT IS DIVINE LOVE. WITH ATTACHMENT IS SELFISH LOVE.

Whenever we feel our desires are satisfied, we observe that the mind moves towards the heart, towards Atman. In pleasure also, there is exercise of the mind. It expands. It turns inward and moves to its original home, the place of its origin, Atman and enjoys Atma-Sukha (Bliss of the Self).

To have no fear, renounce, renounce. Have no bondage. Be free. Attain immortality.

4. WHAT IS ATTACHMENT ? IS AFFECTION ALSO ATTACHMENT ?:

When I see myself in another man, when I see him as my own self, I begin to love him as my own self.

When I find something in you that I myself possess, I am naturally drawn towards you and begin to love you. This is Vedantic way of explaining love. Love is pouring forth one's affection (Prema) on another. Love is God. Love is of two kinds, viz., selfish or physical love and real Love or divine Love which is unselfish and lasting. The first kind is love with attachment. The second one is love without attachment. He who is a real aspirant of Vedantic path, who feels his own self everywhere and a real Bhakta who sees Narayana everywhere in everything can really love others. When an inferior person hangs on another person for his happiness or existence, physical attachment crops up. Attachment causes slave mentality and weak will. Attachment is death. Physical love is death. Cut all sorts of attachment by the sword of non-attachment. When I want others to behave as we desire for them, it is attachment not love.

REAL VICTORY LIES IN LIBERATING ONE'S OWN SELF FROM BONDAGE.

U may not want directly but u r attached to anything/anybody's thoughts. This is attachment. Any expectation is attachment. if u say u love someone then u give, give and give and don't take. But towards others u r not like that. Then that person or thing is reason for ur attachment as that is reason for ur happiness or sadness, If he is happy u r happy. If he is sad u r sad. My Friend=attachment. To see him happy is ur happiness. but u r not towards others like this. It is attachment (Bandhan). Destroy this mineness. Ur friend so u want to see him happy. REMEMBER THE INDIA PAKISTAN PARTITION WHICH CAUSED GENOCIDE. THIS VAIN ATTACHMENT ONLY. U R MUSLIM I M HINDU. HELP OTHERS IN THE VIEW OF DUTY WITH NO ATTACHMENT. WORK FOR WORK'S SAKE.

I-ness (Ahamta) + mineness (Mamata SAYS I WANT)=Attachment. SHUN ALL SORTS OF ATTACHMENT.

MY CHILD=I WANT MY CHILD.I CAN'T SEE MY CHILD IN TROUBLE OR I CAN'T LIVE WITHOUT HIM=ATTACHMENT

The knot of affection is strengthened by long indulgence.**More u concentrate upon a person or anything or upon such thoughts,more u begin to feel love for it and try to get it eventually.So concentrate upon atma and don't think of anything or anybody otherwise u will be attracted towards it even if u want to break the attachment just for ur thoughts.Cut the bond by bramha vichara.**Affection has entwined its threads around the hearts of men. The principal means to get rid of affection is to consider that this is a fleeting existence. In this wide world, how many millions of parents, wives, children, uncles and grandfathers have passed away. You should consider the society of friends as a momentary flash of lightning and, revolving this often in your mind, enjoy felicity.EVERY AFFECTION IS ATTACHMENT.TO LOVE SOMEONE MORE THAN OTHERS IS ATTACHMENT.THIS IDEA OF MINENESS SHOULD BE LEFT.EVERY RELATION WHICH PRODUCE RAGA DWESA IS ATTACHMENT.WHEN I AND MINENESS IS THERE EXPECTATIONS ARE ALSO THERE.WORK FOR WORK'S SAKE IS NON-ATTACHMENT.MOTHER'S LOVE FOR SON IS ATTACHMENT BECAUSE IT CREATES RAGA DWESA.UNSELFISHNESS DOES NOT MEAN ATTACHMENT . LORD BUDDHA EVEN DID NOT ALLOW ATTACHMENT TOWARDS HIS DISCIPLE.ATTACHMENT MEANS SELFISHNESS.FRIENDS ARE REAL FOE.

If u are thinking that others are responsible for ur happiness but not ur soul then u r in bondage.Cut it.

Attachment is due to desire and fear is root cause of every desire.

Previous life desire- this life's fate.Entertain good desires and thought like living near ganga,meeting with great sages.It is bound to fulfill in this life or next.Without completion of desire,renunciation does not come.So nature set prarabdha to fulfill desire in next life with karma phala.Every work is in mind only.

5.NO DIFFERENCE BETWEEN DREAM AND PAST:

IF U HELP SOMEBODY,U THINK THAT U HELPED BUT DID U.AS IT IS A TRUTH THAT THAT PERSON WILL DIE SOMEDAY NEAR OR FAR.HELP MAY MAKE HIM LIVE BETTER OR HE WILL LIVE SOME DAY MORE.BUT IT IS FOR SURE THAT HE WILL DIE DEFINITELY.NOW EVERYTHING WE DO BECOMES A PAST.IF PAST IS HAPPINESS WE REMEMBER IT LIKE A DREAM.THEN WHAT IS THE DIFFERENCE BETWEEN DREAM AND PAST,AS WE SEE IT IN FLASHES AND IN CONSCIOUS MOMENT ALSO WE CAN IMAGINE.SO IF WE IMAGINE SITTING IN THE MIDDLE OF EXCRETA THAT WE ARE IN A BEAUTIFUL PLACE WITH LITTLE BIT OF WILL POWER ,IT WILL BE FELT WONDERFUL! BUT IT IS AN IMAGINATION AND EVEN OUR MIND CAN MODIFY IT AND THINK IT AS A DREAM.WHEN WE IMAGINE WE DON'T SEE WHAT IS BEFORE US,BUT WHAT WE IMAGINE .WE SEE THROUGH OUR MIND WHICH SEE WHAT IT THINK AND EVERYONE IS CONNECTED TO UNIVERSAL MIND.SO THEIR MIND ALSO WATCH THE SAME THING.THEN IF U WANT TO BECOME A DOCTOR OR ENGG.,WHAT IS THE REASON.AS IN IMAGINATION ALSO U CAN BECOME.ALSO EVERY HAPPINESS U GET FROM ACHIEVING ANYTHING COMES FROM THAT SOUL NOT FROM THAT OBJECT.AS U WILL RESIGN SOMEDAY AND DIE ALSO.AT THAT TIME EVERYTHING COMES TO YOUR MIND AS FLASHES LIKE IMAGINATION EQUIVALENT TO DREAM.THEN WHAT IS THE RELAVANCE OF WORK.AS U CAN'T CHANGE ANYTHING FOR LONG TIME AS A CHANGE WILL BE CHANGED AFTER A TIME.BUT STILL U SHOULD WORK.GIVE UR BEST.THOUGH UR CHANGE WILL NOT BE PERMANENT BUT IT WILL HELP SOME PEOPLE TO HAVE A GOOD LIFE SO THAT THAT WILL HELP THEM IN SPIRITUALITY.THE REAL CHALLENGE IS TO CHANGE URSELF.FIRST BE GOOD.THEN IF U R GOOD ENOUGH THEN U DO GOOD IF U CAN.BUT REMEMBER ALWAYS U CAN'T CHANGE ANYONE FORCEFULLY.THEY NEED TO EVOLVE BY THEMSELVES THROUGH VAST EXPERIENCE IN MANY LIVES.THEN ONLY TRUE SPIRITUALITY WILL ARISE WHEN THEY WILL SEE HAPPINESS IS NOT OUTSIDE BUT WITHIN.SO GOAL SHOULD BE OF TWO THINGS:ONE TO REALISE GOD AND TO MAKE OTHER REALISE,EVEN WE SHOULD WORK INCESSANTLY ONLY FOR SELF REALISATION AS WE CAN'T BE IDLE AS DREAM MAY COME WHEN U SLEEP AND WORK WILL MAKE U CONCENTRATED.AS DESIRE NEVER ENDS,KEEP THE GOAL SO HIGH THAT U CAN'T EVER REACH.SO THAT U WILL GROW UP WITH CONCENTRATED MIND AND DON'T CHANGE IT.DON'T BECOME SLOTH BY THINKING WORLD IS A DREAM.OTHERWISE U WILL BECOME UTTER SELFISH.U WILL GET NOTHING.GIGANTIC WILL POWER,DISCRIMINATION,VAIRAGYA SHOULD BE DEVELOPED THROUGH NISKAMA KARMA YOGA.EVERYTHING IS CHANGING IN THIS WORLD EVEN EVERYBODY AND EACH TIME.IN A DREAM U R NOT CONSCIOUS OF UR SLEEPING STATE.IN WAKING STATE U THINK THAT IT WAS A DREAM.IN WAKING STATE DREAM ENDS.IN DREAM STATE THIS WORLD ENDS.IF U SEE DREAM IN A DREAM WHAT WILL U SAY.CAN'T THIS WORLD BE A DREAM.WHAT IS THE GUARANTEE THAT THIS WORLD IS

NOT ONE'S DREAM IN WHICH WE R ACTORS.HOW CAN UNREAL DREAM COMES FROM REAL ?IS N'T THIS WORLD CYCLE OF DREAM FROM OUR CHILDHOOD DREAM WITHIN DREAM AND AFTER DEATH WE COME TO REALITY? WHICH IS REAL AND WHICH IS UNREAL.THINK! AND ASK " WHO I AM".I am not this body as it changes,it is made from others.My face generally depends on my father and mother.My name ,school,education,food etc. are given by my parents.Then who am i?

The 'dreamer' is liberated from his pains when he ends his identification with the dream kingdom. Similarly, the actions in the world outside, which are nothing other than the vasanas existing in one's own mind, cannot of themselves give one any attachment, but the attachment is felt by one who gets identified with one's own mental conditions. The moment one understands this simple fact, all one's attachments end, and therefore, one lives in perfect peace.Success and failure thereafter belong to the mind and not to him.

At this moment also what comes to ur mind is little late even by nanosecond.Now who can say this is real or imagination.

When my ego is completely destroyed i.e. not identified with shula,sukshma and karana sarira,then I can know who really am I.

You will actually help yourself by helping others.Ur vasanas declines.U become pure day by day.

Relevance of dream/why god created it:It shows that this world is also a dream in which we all are same consciousness like the same person is divided into many in a dream.

-Imagination for spiritual Revival-1.In body hastamalaka like feeling. 2.Who am i? 3.Imagine of universe and looking at yourself from top. 4.Sukha Dukhkha opposite feeling thinking. 5.Is life only to die thinking being in old age 6.dream world is.Comparing.

-Our dream is not real but when dream happens ,we have to fight there,similarly world is a dream of course,we have to fight here even if it is a dream.World within world.Dreams,minds.But it is manah sakti of god.We have to fight.We have to act.Unreal is this differentiation.Even if it is dream but is manah sakti.Matter comes from energy.it is power of mind.this differentiation is maya.world is there.you will say this is in mind and so not true.No, all are in mind,chiita.but this world is true.it is not like that nothing is there as it is like dream,brahman is there,manah sakti is there.some sakti is there.how can you say nothing.We differentiate,though it is in mind.food becomes suksma and makes mind.this is energy,though in most pure form,in satwa,all world becomes void.But for us there is a sakti.manah sakti.Our dream is also true,there is some sakti from food and what is in our chitta it forms.What we think,our chetana gets divided.there is chetana only.there is something in dream,this chetana and this is not false.Though our goal is nirguna,still satwa,ananda we have to reach,then we can jump.

-Swapna during jagrat-When we think about past events and future imagination.So live in present.

-Swapna due to udana vayu -at visuddhi.It goes to higher consciousness from jagrat to swapna and then to susupti.

-Swapana -sometimes you think of something which you have never seen in real life,anybody or anything.Know that it is from previous life-sankaracharya and babaji.

-Mata(prakriti) bhaktimayi and pita(paramatma) gyanban-Baba

6.ILLUSORY WORLD AND TRUE HAPPINESS :

Like a dream generating another dream in it, the mind, having no visible form, will generate non-existent visibles. This perishable universe exists only when the mind exists, but disappears with the absence of the latter.

The whole world is a combination of five elements. Analyse, realise the illusory nature of all objects.EVERYTHING COMES FROM PANCHABHUTA.U R MADE FROM

SOIL,AIR,WATER,FIRE,AKASHA.EVERYONE FROM ANT TO ANIMAL TO TREE,MAN MADE OF THIS PANCHABHUTA.ONLY SOUL IS PERMANENT AND OMNIPOTENT.EVERYTHING AROUND IS MADE AND DESTROYED LIKE A STATUE MADE AND DESTROYED.IN STATUE NOTHING LIKE SOUL IS THERE IN CONSCIOUS STATE.SO IN THIS EVER CHANGING WORLD WHAT IS PERMANENT EXCEPT BRAMHA.TO WHOM U R COMPETING, TO PANCHABHUTA WHICH WILL ONEDAY GOES BACK TO MIX WITH THIS UNIVERSE LIKE A STATUE OR WITH THE SOUL WHICH IS INDEED U ONLY.U R COMPETING WITH U ONLY.TO WHOM U WANT TO WIN.U WANT TO CROSS THE OCEAN. BE IN TOP.WHY ?PANCHABHUTA WANTS TO WIN OVEN ANOTHER PANCHABHUTA LIKE ONE STATUE WANT TO WIN OVER ANOTHER.RIDICULOUS.ATMA NEVER WANTS TO WIN. WHAT U WILL GET.SO KNOW THE SOUL MY FRIEND.

U WANT HIGHEST & INFINITE HAPPINESS.WE INVENT MANY THINGS TO GET HAPPINESS DUE THE THING WE INVENTED.U MAKE BUILDINGS FOR URSELF,U WANT HIGHEST KNOWLEDGE,U WANT HIGHEST SPIRITUAL EXPERIENCE.WHY ? BECAUSE U WANT LIMITLESS HAPPINESS FROM UR CHILDHOOD TO UR OLD AGE.EVEN IF U HELP OR SACRIFICE SOMEONE IT IS FOR THAT DIFFERENT TYPES OF HAPPINESS ONLY AS THIS GIVES U SANTOSH(CONTENTMENT).U WORK EITHER FOR HAPPINESS OR TO AVOID PAIN.BUT DO U KNOW THAT HAPPINESS IS REAL U. TAT TWAM ASI. WHAT WE R SEARCHING,AFTER WHICH WE R RUNNING THROUGHOUT OUR LIFE IS WE ONLY.U AND UR SEARCHING OBJECT IS SAME.U don't search for gaining that object u want happiness from it.But mystery is that Happiness u r getting is from within.THIS IS A BRAINSTROMING FACT.WE RUN AFTER WHOLE WORLD FOR THAT LITTLE LITTLE HAPPINESS THAT WE THOUGHT WE WILL GET FROM IT DUE TO IGNORANCE.BUT UNLIMITED HAPPINESS IS WITHIN US IN SOUL.EVEN THAT LITTLE HAPPINESS U R GETTING IS FROM THE SOUL WHEN UR MIND CEASES FOR SHORT TIME WHEN WE GET OUR DESIRE COMPLETE.When a desire is gratified,the mind moves towards the atma and rests in atman for a very short time,and the man experiences pleasure.Atman or brahman only is embodiment of bliss(Ananda swarupa). AS NATURE OF ATMA IS BLISS(ANANDA SWARUPA),WE WANT UNLIMITED HAPPINESS/JOY.AS INFINITE CAN BE ONLY ONE.SO IN EVERYTHING/EVERYBODY IS U ONLY,BRAHMAN. All the people who are happy have god within them.When we smile we r in present moment.So always smile.

If u r satisfied with ur every situation,then u love urself.If u r satisfied by others' behaviour irrelevant of good or bad,then u love themselves.If u don't know what is happiness and what is peace,u will use others to make urself happy.U will need something or somebody to make urself happy.U are infinite,full and ever perfect.No agitation of mind even if people will not act according to ur wishes is real love.Real love is not only helping or giving something but also giving freedom to expand and not putting bondage to them.U don't expect anything.U are just giving.

Whenever there is satisfaction of mind and the mind is held there alone, the nature of supreme bliss manifests.

By blocking all the channels (of perception) the prana shakti moves slowly upwards (through the spinal column). At that time, feeling the sensation of an ant crawling in the body, one experiences the supreme bliss.

Think 'let all be happy'.Feel that everyone is happy.Then u will be happy.What u give that u get.This is the secret.So the powerful mantra"sarve bhabantu sukhinah. Sarve santu niramaya.sarve vbhadrani pasyantu.ma kaschit dukkha va bhave"

There is no entertainment in entertainment.Even maya and self effort are also written.

-We are living a cursed life here.

-The world is not sat.Also it is not asat as even after there is no world,It remains in balance state of satwa,rajas and tamas personified as brahma(Abyakta) which has space.But still this abyakta has come from brahman.So world is termed as ANIRVACHANIYA.

-Oneday whole world,relation,everything will be dead for us just at the moment of death.

-"Ye sarir hi ghor nark he"because it gives innumerable pain difficult to sustain when it becomes ill and gives mental pain when mind is not in balance.

-A BIGHNA OF YOGA:What will happen if i will not take care of this body.It is abhinibesh(patanjali yoga sutra) i.e. fearing what will happen to the body.It is a attachment.We should not fear of this body which is cause of all problems.Everything will die oneday.Every type of love of husband-wife,friends,brother,father,family will die oneday.When you will be totally discouraged in all type of love i.e. when you will truly realise everything will die even if nothing dangerous has happened with you(like father mother brother died).No meaning of life,then from your heart will come a voice this body will also die oneday.Why i am taking care of it fearing always of pain by not giving it food,by disease,by hard work.You will say "this hell like body cause of all suffering ,kama,krodha,relations created through mind attracting all panchabhutas.I am not going to give it food.God will give me food if he wills."Then know that vairagya has truly dawn.Only satwa chitta can analyse like that.Viveka(discrimination) of real and unreal is fully dawn then.Make your buddhi such type of sharp.

-What is the need of economic development.For what reason we need to grow?Think.Nothing.We just think we can be happy by getting this and that.And we act on this.In ancient yugas, people are not efficient in vastuvadi duniya as they realise well,happiness is not in things.But in kaliyuga we all have greatest knowledge in those things in which we don't require it for happiness but we assume it that if we get this,we will be this.So all the competition,jealousy etc.

-There must be linkage between two souls as karta and bhokta. Without this linkage there will be disturbance in giving karma phala. A common entity to control all is needed to give karma phala. As if one wins (gets his fruits of actions), another loses (get his fruits). And as all of these are karma phala, one common element who is in between them is needed. So he is brahman the real experiencer, witness, also worker and not worker.

-Brahman created many minds which is jada and These act like machines. These minds think i am greatest, weak, intelligent etc. Brahman don't need any mukti. It is the mind needs to understand that there is no permanence of me. When this mind will know that i have taken only power of brahman and manifested in this world, it will be destroyed into pieces and vanish like dhuuu and then you i.e. brahman will see that you are in many mind machines and acting. You don't need any mukti. Knowing this clearly by just your machine mind means mukti and when will you know that you have known what needs to be known? Your actions will tell. You will be total fearless, You will see whole world as drama, all powers will come to you, you will not think for body even an iota, and where will ego come who know it etc. This is discrimination between real and unreal and nothing else and scriptures advises to apply it 24*7.

And another thing comes to mind-if i will know it, i will tell whole world, give mukti to whole world. O insane (mad) brother. You want to be teacher of machines (minds). Ha ha. Brahman has created this and acting through this. And this brahman through you will order these machines, "O man, you are not machine (you are not mind but brahman)." It is responsibility of brahman not you as he created it. It is his swabhava (his tendency) to create world. Also it is brahman's character to show way for knowing self. As you can't stop thinking, he can't stop creation. It is always there. He will think. And different different galaxies will be in his tv screen (universal mind). How many people you can give moksha. Will brahman stop thinking. No. You give moksha and he will create many. Then last thing-If you know who you are, then just be silent. That is it. There can't be any egoism of being gyani as in this film of brahman as he is actor, he is jada, he is shiva, he is pig. and every mind will know oneday sooner or later that he is only disguised. There is no existence of him and after he know it, this world is again created in similar fashion. and again he will get brahma gyan. So this world is spoken as jugglery, ranga mancha. If i say showing a toy, it needs liberation, will not you laugh? So about this mind i.e. me. But to know this clearly (To get such subtle mind (suksma buddhi) which clears veil after veil) needs consistent striving, reading, satsang, sadhana, suksma buddhi.

-If anger or envy comes to you, then think at this point of time in the sankalpa of brahmaa, this man who is manifestation of brahman and his powers, the same being as you is planned like this to act like this. How can you have anger or envy upon him. He is acting well. You too the same being given another role with another form and name. That man does not know that he is acting. But you have known. So act consciously like in movie knowing that your name and form are different from this role in samsaric film. Unlike films, every actor here is same being brahman with his little little different manifestation (powers) don't know that they are acting with different roles and only very few (jivanmuktas) know that they are acting. So they act consciously without being serious for their role or may be extremely serious to act well. They work for work's sake without the want of success and failure because they know fully that this is not real. If you get liberated, do you think you have become free. But how can be. In another bodies you are bound, if you think well. And you are actually liberated because this is only sankalpa i.e. thoughts in brahman's mind. That's it. Om

-Prapancha samsara-this world is made of 5 elements, that's why named as prapancha.

-Brahma does tapah to create world to become satya sankalpa. brahma's chitta becomes reality due to his connection with brahman. What we see also our chitta and also whole world is in brahma's chitta. Then we have our imagination. Which can become satya sankalpa by our tapah.

-Pinda brahmanda eka mata, kahanti gyani jana pandita-jagannath das. 7 seas outside, 7 chakras inside. 7 lokas above us, 7 lokas below us. So all world inside and outside is created comparably. Who knows their relation can manipulate it or use it.

-Ram asked vasistha-world is unreal, then why have you ego of vasista to speak here. Vasista became silent. Later said this is perfect answer of such great question as there is no world. -yoga vasistha

7. ATMA AND ITS RELAVANCE:

A QUESTION :THERE IS ATMA .BUT IS IT SAME IN ALL THINGS AND BEINGS ?AS WE KNOW MIND + SOMETHING OUTSIDE IS OBJECT WE PERCEIVE .THERE IS NO OBJECT WHAT IS THERE THAT IS ALSO SILENCE. WHAT IS IT ?SO SOMETHING OUTSIDE AND WHO PERCEIVES IS ATMA .SO ATMA WATCHES ATMA WITH AN ILLUSION OF OBJECT AROUND IT CREATED BY COSMIC MIND.AS WE ALL WANT PLEASURE ALWAYS NOT SORROW ,IT IS ITSELF A PROOF THAT ATMA IS BLISSFUL.

DESIRE AFTER DESIRE U WANT HAPPINESS.IT NEVER ENDS BECAUSE ATMA NEVER AGREES WITH THESE SORTS OF HAPPINESS AFTER ACHIEVING DESIRES.SO HAPPINESS OF ATMA IS UNLIMITED AS ATMA IS UNLIMITED.SO U ACTUALLY WANT THAT UNLIMITED HAPPINESS OUTSIDE THE WORLD WHICH IS WITHIN U.U WANT TO BUY HAPPINESS BY ACQUIRING DIFFERENT OBJECTS OR ACHIEVING DIFFERENT DESIRES.

U DON'T WANT TO BE BOUND BY ANY DESIRE.U WANT TO GET RID OF EVERY KIND OF DESIRES,U WANT FREEDOM FROM HUNGER,IF U HAVE NO HOME U WANT FREEDOM FROM NOT HAVING A HOME ETC.

IF THE WORLD IS UNREAL AS A DREAM,WE MAY THINK THAT THERE MAY BE NOTHING.WHAT IS THE EVIDENCE OF ATMA LIKE THING ! BUT THERE IS.THERE IS SOMEONE WHO IS THINKING ALWAYS.THAT IS MIND. WE KNOW MIND CREATES THE WORLD.WHEN MIND CEASES WORLD CEASES TO EXIST AS WITH THOUGHT WE UNDERSTAND.WE DON'T SEE OBJECT.WE SEE THOUGHTS.WHEN MIND STOPS WE R STILL THERE.SO THERE IS SOMEONE WHO ARE PERCEIVING.THAT SILENCE IS 'I' .Sri Sankaras statement atman cannot be illusive; for he who would deny it, even in denying it, witnesses its reality because someone is denying and it is different from mind.If eye damages,u don't die.Even when ur mind stops in coma,u don't die. When you begin to analyse mind, it is nothing.It is a bundle of thoughts and the thought is the root of all thoughts. This is a false idea, a non-entity.

Eyes show the strength of ur soul.So strengthen ur eyes through concentration on Atma.

-kung fu panda 3-Kai:Who are you? *Po: I've been asking the same question. Am I the son of a panda? A goose? A teacher? ...Who am i ? Turns out, I'm all of them. I am the Dragon Warrior.*So others' happiness is your happiness and pain too.Still you are distinct from them.You are the universe.You are all of them.

-Gyana yogi can change his view with bravery when higher knowledge or philosophy he listens or reads due to his mighty intellect.It is very hard to change our view.Who can do this can lead his path in gyana yoga.Going from lower truth to higher truth.

-Brahman helped brahman.Who helped whom ?who is helping whom?

-World is a movie in which same actor have different roles.Brahman acts in many ways in many form.But with ego they don't realise that camera is on.But when someone becomes conscious that movie is going on and he is acting then either he remains silent because he thinks why this chit-chat uselessly as only i am in different form acting through talking,swimming,flying, dancing,crying,arguing,murdering OR he gives his best in action with different and creative exciting poses.

-After rising from sleep,we sometimes think "I was in deep sleep."That means in dead condition in sushupti someone is witnessing this silence.This is its proof.Think.Panchabhuta is same for everyone.Atma is sama for everyone.So to think other as enemy is to think self as enemy.

-Atma knows everything.It gives orders to buddhi.Then to mind.Then to indriyas.Example-Baba called his sakha(friend) who is now in problem of job and wrote in front of me before calling to his sakha that "You have received call from higher official today who was not calling you before.And he gave him consolation". Then he called him and verified.And then told me "as atma is all pervading,i observed silence for 4-5 minutes,reached atma and knew." Then he explained me of previously asked question by me-Atma is akarta.But still he gives order to buddhi.So atma always gives right order.But our buddhi and mind which is rajasic and tamasic through ego changes atma's preferable order and does pleasurable work.Atma is source of all energy.Through manah sakti of brahma from this brahman creates all universe.It is source power of all man.It shows its bivuti by different creative work good or bad.Each and everything from knowledge,art,buildings, whatever a person achieves is only mahima of atman.Atman gives sammati(from gita 13 th chapter) and as atma is gyanaswarupa(it is gyana),Atma remains sakshi and atman(god) watches everything.So atma gives karmaphala as he is drasta to rectify a person.Information received through indriya goes to mind,then to mind,then to buddhi,then to atma.Atma realises and atma gives sammati that it knows the visaya i.e.

information. Atma gives instruction to buddhi which is always cent percent true (so purified mind when chooses an option in exam that is always right) and then buddhi gives to mind and then it gives to indriya. So to do always right, purify your mind (mind is always by default satwic. Our ego fills it with rajasic and tamasic vrittis). Tat twam Asi. Mind, buddhi only analyses. Only atma knows. Very subtle analysis is required to know how atman is giving orders because it looks like only mind and buddhi is giving orders and working.

-Atma-anya ek vastu (another thing)-atma is a thing which is working in whole body by combining all elements and coordinating.

-Atma is like tape. It has every sambhabana (possibility). Tap the source, get water of whatever quantity. Every bibhuti (stongness, vidya, bala, any talent, skill) in this world of any kind is abhivyakti of brahman. Today's dog is tomorrow's teacher or leader. The difference between dog and me is only of time. This time is revolving since time immemorial. So in this circle of time which is repeating itself again and again, in fact there is no time as there is no end. Each point in circle of time is of no significance. It is like there is time and also no time.

.-There is no atma within body. Body is also atmaswarupa, brahmaswarupa. Where can you hide from brahman.

-When you think yourself as atman with conviction, BALA, BUDDHI, TEJA increases. When you think yourself as body, BALA, BUDDHI, TEJA decreases. -Yoga vasishta.

-Brahman does not take birth, only ego and its desires with mind takes birth. Asish-Ego with certain desires, Akash-Ego with another set of desires. But we both are same being, the brahman. If any desire come to you, know that it was brahman's desire. Not yours. He gives inspiration to do a action or win a game etc. There is no wish of yourself. It's his wish. -Kenopnishad. He is the power and he has planned everything.

8. MAYA:

ASISH ! WHEN MAYA IS MAKING HAVOC ON U , REMEMBER THAT DAY WHEN U R SITTING BESIDE LIBRARY FOR 2 HOURS. AT EVERY MOMENT U R STUCK. THAT PAINFUL MOMENT ! REMEMBER THAT MOMENTS WHEN U RAN AFTER MAYA ! REMEMBER THOSE EMAILS FILLED WITH SO MUCH PAIN U WROTE ! REMEMBER THOSE MOMENTS WHEN U FEEL LIKE THE ENTIRE UNIVERSE WAS BEHAVING LIKE ENEMY. THIS WAS THE POWER OF MAYA IN THE FORM OF FRIENDS, GIRL, PAIN, PEOPLE, TEACHER. REMEMBER THOSE MOMENTS WHEN U LEFT COLLEGE LIKE A MAN WHO HAVE NO FRIEND . HOW U HAVE SEEN PRETENDING BEHAVIOUR OF UR FRIENDS? HOW THEY WERE PUPPET OF THEIR FEELINGS, MIND AND ATTITUDE AND HOW U WERE PUPPET OF THEM ? HOW THEY SHOW U WHAT SELFISHNESS IS AND HOW DAMAGING IT IS ? HOW U SHOULD LOVE EVERYONE AND BECOME UNATTACHED ? HOW U HAVE TO DEAL OTHERS AS THY OWN SELF !!! HOW TODAY'S BEST FRIEND CAN BECOME TOMORROW'S WORST FRIEND ? REMEMBER WHEN U R IN DEHA VASANA AND WHAT U GOT ? U WERE A PUPPET. U R BOUND ! IF U STILL FORGOT THEN REMEMBER HOW U CRIED TO GET PEACE FOR SEVERAL MONTHS ? HOW MANY SLEEPLESS NIGHTS U PASSED IN PAIN ! HOW U KNEELED DOWN BEFORE PURI TEMPLE, ALARNATH AND NABARANGPUR TEMPLES JUST TO FIND LITTLE PEACE ? HOW PEACE IS RARE!!! HOW COULD NOT U FIND EVEN SINGLE PHOTOGRAPH AT THE LAST MOMENT IN COLLEGE? HOW U BECAME HAPPY ONEDAY IN JANUARY 2016 LAB AND AFTER SOME DAYS AGAIN SAD ? HOW U DID NOT GET EVEN BIRTHDAY WISH FROM UR SO CALLED BEST FRIENDS ? EVEN AFTER ADDED AS FRIENDS U ARE BLOCKED. HOW U ARE BLOCKED AGAIN AND AGAIN? HOW DID U LEARN NEVER TO BEG AND NEVER TO MAKE OTHERS BEG FROM THE EXPERIENCE THAT BEGGING LEADS TO THINK OTHERS THAT U R WEAK? HOW U HAVE BEEN NAMED AS "DUKKHI" ? HOW YOUR FRIENDS WERE MOKING AT U AND TEASING U ALWAYS? HOW UR MENTAL STATE WAS DUE TO BREAK OF BRAHMACHARYA SO MUCH? HOW U R IRRITATED BY EVEN LITTLE CRITICISE? HOW U BECAME TIMID AND AVOID TO TALK? HOW UR MENTAL AND PHYSICAL STRENGTH GET WEAKENED? HOW U BECAME RESTLESS? HOW U KNEW THAT ONLY PEOPLE OF STRONG MIND REIGNS HERE? HOW NOBODY WANTS TO BE WEAK? HOW EVERYONE IS SELFISH? ILLUSORY THE WORLD IS AND WONDERFUL IS THIS MIGHTY MAYA. HOW CAN U FORGET WHEN U NEED NOTEBOOKS URGENTLY, U R DENIED? REMEMBER THOSE MOMENTS WHEN PEOPLE CALL U IN PHONE AND ACCIDENTALLY SAID ASISH WHY R U SAD ? HOW U R UNABLE TO EVEN HIDE UR PAIN BEFORE OTHERS EVEN IN PHONE? HOW MUCH PAIN WAS THAT JUST FOR MAYA ? HOW U TOOK REFUGE OF

PSYCHIATRY DOCTOR OF AIIMS FOR SO MUCH MENTAL PRESSURE U HAVE?REMEMBER THAT LAST DAY IN COLLEGE WHEN U WERE IN TOP FLOOR LOOKING AT GROUND AND THINKING THAT A DAY WILL COME WHEN WE WILL MEET AGAIN AND U LEFT COLLEGE WITHOUT HAVING FAREWELL WITH UR BEST FRIENDS.U LEARNT THAT AFTER RIGOUROUS HARD WORK U DID NOT GET WHAT U WANTED BUT GOT WHAT WAS IN FATE.U LEARNT EVEN IF U WOULD HAVE GET UR DESIRED THINGS,THEY WOULD NOT BE WITH U PERMANENTLY.U WILL FEEL SIMILAR PAIN IN FUTURE.

Remember that day when you are unable to sit due to break in brahmacharya.How restless you are.Just think even unable to concentrate anywhere.where is ojas and where is brahma tejas. U LEARNT BONDAGE DOES NOT GIVE U PERMANENT HAPPINESS.ONLY THROUGH RENUNCIATION TRUE HAPPINESS COMES.U LEARNT HOW PAINFUL AND ILLUSORY THIS WORLD IS ! IF STILL VAIRAGYA HAS NOT DAWN IN U BY LOOKING AT THESE EVER CHANGING WORLD HAPPINESS,FRIENDS,FAMILY,THEN U ARE NOT JUST FOOL BUT A PATIENT OF PASSION AND AFFECTION .REMEMBER THOSE MOMENTS WHEN ONLY GOD CAME TO RESCUE U IN THE FORM OF MONKS,BOOKS AND GAVE PEACE TO U .U R INDEBTED TO THEM . HOW CAN U FORGET SADASHIV BRAHMENDRA WHO DID NOT ENTER GRIHASTASRAMA WHEN HIS MOTHER SAID "DON'T STEP IN.STAY THERE" AND HE UNDERSTOOD ITS DEEP MEANING"DON'T ENTER IN GRIHASTHASRAMA AND STAY AWAY FROM MAYA" AND LEFT HOME.ARISE!WOULD U LIKE TO BE STILL IN MAYA ! WHAT IS THE BENEFIT OF ALL THESE KNOWLEDGE U GOT FROM THEM IF U CAN'T GIVE IT BACK FOR HUMANITY OR ATLEAST USE IT FOR URSELF ?EVEN A SPRINKLE OF MAYA SHOULD NOT TOUCH U OTHERWISE U WILL BECOME WEAK .NO SUBSTANCE WILL BE LEFT IN U.ATMA IS BLISSFUL .IF U FEEL PAIN,KNOW THAT MAYA HAS COVERED IT. U HAVE TO UNCOVER THROUGH DISCRIMINATION ,VAIRAGYA,BRAHMACHARYA THAT TOO MENTALLY AND PHYSICALLY , COME OUT OF MAYA .ATMA IS UNATTACHED .SO ASISH BEWARE! AND BECOME BLISSFUL AND DON'T WASTE TIME. -Yoga maya-Maya i.e.bad thoughts come,when you start controlling mind and reach atman.

Mahamaya-

Vishnumaya-In meditation one wants to remain in satwa i.e. ananda avastha.he does not want to jump into nirguna level.It is much harder than yoga maya and mahamaya.

-Maya - magnet.

9.SIGNIFICANCE OF PAIN :

IT IS EASY TO READ ALL THE KNOWLEDGE OF UPANISHAD,GITA ,UNATTACHMENT, FEARLESSNESS,BRAHMAN BUT IT IS DIFFICULT TO FEEL THE NEED TO APPLY TILL U HAVE NOT GOT THE RIGHT PAIN DUE TO ATTACHMENT.CURIOSITY REGARDING THIS ATTACHMENT IS VERY DANGEROUS.KNOWLEDGE WITHOUT APPLICATION IS EQUIVALENT TO NO KNOWLEDGE. Pain is essential. Without pain how can u advance.Pain is knowledge in disguise.

pain gives us incentive to know the reason of this pain and we cry why? And the knowledge make our understanding better after well analysis.More intense the pain is,great the knowledge u get. It is blessing.Without pain u will be stuck at one place.To get incalculable knowledge,u must sacrifice something.In pain u will strive to get out of it and then u will really grow.Only after a blow u will realise u need to grow and ur ego will diminish a lot.So pleasure is hell of future and pain is heaven of future.Feeling of pain must be hard even if cause of pain is small.There is no pain in pain if u will think this all is illusory,if u will think everywhere is u.After pain u will know what is real happiness that is within soul.Knowledge without pain may not fructify.U may forget it but Strong pain give u vairagya and it will lead u to Moksha.Pain has been known which penetrates beyond sphere of thought into the torture of the heart.Don't ask for pain but ask for knowledge. Remember the saying, "Even this will pass away".Without pain u will be surrounded by worldly objects always and will forget true happiness.Intense pain from everywhere opens the door of spiritual knowledge by decreasing ego though sometimes it makes people selfish,self-centred,revengful(when they feel like people are taking advantage of him).Then they may help but not with the cost of himself.It creates doubt caused from fear.Thought waves around him will create doubt in others too to have personal space.They will start thinking others as different from themselves leaving aside all upanishadic knowledge.It damages personality.Everyone understands the something as per their own samskaras.Some becomes corrupt when they saw all vicious acts around the world.It is very dangerous for the world.ex-some ias officers.Some becomes revengful.

VEDAS SAID"SORROW DOES NOT HAPPEN FOR SORROW.EVERY CALAMITY HAPPENS FOR FUTURE PROSPERITY.Make the worries worry.

That gain should never be regarded highly which leads to loss. On the other hand, that loss even should be regarded highly which would bring on gain.

Two paths are there: NETI(not this) and ITI(this). First one is through analytical thinking, reasoning. Negating anatman and concentrating on brahman, jnana yogi ultimately realises brahman and second one is through love, indulging, experiencing the true nature of world and then striving to become unattached loving all in absolute. After experiencing when we will find that happiness is not in the object or in indulgence in pleasure, true vairagya will dawn. The rare gift of vairagya will not come just by reading few books. Vast majority of people have to face blows from the universe through chakravayuh of pleasure giving objects to realise the source of happiness and flitting unreal ever changing world. Analysing and reasoning is always better though experience is the greatest teacher. EVERY PERSON IN OUR LIFE WE ENCOUNTER FROM CHILDHOOD COMES TO TEACH US / TO HELP US TO REACH AT OUR PAST LIFE PERSON IN WHOLE LIFE OR EVEN IN INITIAL ADULT LIFE. SO WHAT WE BECOME THIS LIFE = PAST LIFE + EXPERIENCE IN THIS LIFE. SO DON'T THINK THAT PAST LIFE IS GONE. IT WILL COME AGAIN TO MAKE U WISE. TO PRACTICE COMPASSION, U SHOULD HAVE A ENEMY. JAB JAB SANKAT ATA HE, USKA NIBARAN KRNE WALI SAKTI BHI USKE SATH JANM LETA HE.

Nidra, alasya, maithuna (sex) are reason of dukkha i.e. tamah guna. So don't sleep at daytime. Otherwise it will lead to sadness. Work always especially in daytime.

-Who tolerates body pain, only his heart can be smooth and can think for others And who remains in pleasure only his heart becomes strong.

-Lesser the dwesha, lesser will be raga. Less the feel of dukkha, then lesser will be the feel of sukkha. If skin pleasure will be more, then to feel skin pleasure, more dendrons like tissue will be developed, and then more pain also be felt when pain comes. So know the science and apply it wisely.

-For three things people don't go towards spirituality-

1. their life is a life of some pain and some pleasure.

2. Till they don't get great pain, there is no urge to come out of it.

3. Even if they have pain, they don't know way out of it. They have not tasted even a bit of spirituality through knowledge or karma or bhakti or yoga till now.

10. IS GOD THERE? WHAT SHOULD I STRIVE FOR:

VEDVYAS WAS IN MAHABHARAT AND ALSO WRITER OF MAHABHARAT. SANKARACHARYA AND VEDVYAS DEBATE: PEOPLE WERE WITNESS OF THIS. SANKARACHARYA'S SAMADHI IS THERE. REAL LIFE STORIES OF TRAILANGA SWAMI IS THERE IN BOOKS AND ALSO THE GHAT IS THERE IN VARANASI. MAHAVATARA'S STORY, LAHIRI, HIS DISCIPLE YUKTESWAR'S SAMADHI, HIS DISCIPLE YOGANANDA'S STORY OF UNDECAYED BODY AFTER HIS DEATH FOR 20 DAYS IS ALSO THERE. MANY WITNESSED THIS DEATH-TAMING PHENOMENON. SADASHIV BRAHMENDRA'S MAHASAMADHI IN NELUR, MANAMADURAI AND KARACHI AT THE SAME TIME. ASTROLOGY, PALMISTRY. RAM CHARIT MANAS KALIYUG PROPHECY. MAHA SAMADHI OF SIVANANDA AND CHIDANANDA. WHY NOT TO BELIEVE? EVERY RELIGION STARTS FROM SELFLESSNESS AND IT COMES FROM FEARLESSNESS WHICH COMES FROM BRAHMACHARYA. EVERY RELIGION ENDS WITH MEDITATION AND RESULT IS KUNDALINI AWAKENING. IT IS THE WHOLE RELIGION.

I recommend an unheard-of experiment. Examine your thoughts unremittingly for twenty-four hours. Then wonder no longer at God's absence.

SOME SAY MATERIAL FIELD I WILL CHOOSE, SPIRITUAL I DON'T WANT. MY FRIEND IT IS NOT BUSINESS THAT U WILL CHOOSE. U HAVE TO BECOME SPIRITUAL EVEN IN THIS LIFE OR NEXT. IT IS ULTIMATE REALITY. WHY SHALL U RUN AFTER THIS FALSE WORLD. EVEN IF U WANT TO RUN, RUN FOR GOD REALISATION. WORK WHATEVER BUT TO REALISE SELF. BECAUSE THERE IS NO EFFECT OF WHATEVER CAUSE. NOTHING IS CHANGING IT IS JUST DREAM. Money is optional. Spirituality is compulsory. It should not be the reverse. Materialism follows spiritualism.

PEOPLE FEAR THAT THEIR LIFE WILL BE IN VAIN IF THEY WILL FOLLOW THE PATH TO REALISE GOD. THEY THINK IT IS PATH OF NO WORK BUT THE TRUTH IS IT IS A TIRELESS WORK PATH. IF U SUCCEED U WILL REALISE GOD AND BE FREE FROM THIS WHEEL OF LIFE AND DEATH AND IF U FAIL U WILL GUIDE AND WILL BE UPLIFTED FOR THIS LIFE AND/OR THE NEXT LIFE. FREEDOM FROM EVERY FEAR ALSO FEAR OF LOSING ANYTHING U HAVE, IS IMMORTALITY. REAL VICTORY LIES IN LIBERATING ONE'S OWN SELF FROM BONDAGE.

It is surprising that great scientists believe in god but scientist having little knowledge don't believe in god. It is definitely due to have no logical understanding.

-SEEING GOD IN ALL: As a Sannyasin at Swarg Ashram, where he did his penance during his Sadhana days, the Master never gave up service of the sick Mahatmas.

One day the dinner bell rang but the Master found none of the Sannyasins of the Ashram taking the usual path to the kitchen a few miles away to receive their alms. He discovered that it was because another Swami afflicted with cholera, was in a dying condition in his small cottage, which was on the route to the kitchen. So all had avoided that path.

The Master chided the Sannyasins, "You all came here to see God. You talk about 'I am the Self; I am Brahman', but do you see God in everything? God is lying in a dying condition along your path, but you go along another route to avoid Him."

The Master immediately went to nurse the Swami.

-God's grace falls after hard striving for truth towards truth and intense bhakti, when ahamkara decreases rapidly.

11. THOUGHTS ARE REAL ACTIONS & HABITS FROM IT AND SUCCESS:

That thought which gives you peace, joy, satisfaction, exhilaration, expansion of the heart, one pointed mind is virtue as a result of positive thought and that which brings restlessness, dissatisfaction, depression and contraction is vice as a result of negative thought.

We all know positive thoughts like inspiration, happiness increases energy and negative thoughts decreases energy. Generally, in untrained persons, four or five kinds of thoughts occupy the mind at a time. But mind works on one thought at a time and jumps into others rapidly. It is only a Yogin with Ekagra mind, who can have only one thought at a time and can keep it as long as he likes. Each thought, by itself, is extremely weak, because the mind is distracted into countless and ever-varying thoughts. The more the thoughts are restrained, the more is the mind concentrated and, consequently, the more does it gain in strength and power. A good thought is thrice blessed. First, it benefits the thinker by improving his mental body (Manomaya Kosha). Secondly, it benefits the person about whom it is entertained. Lastly, it benefits all mankind by improving the general mental atmosphere. The opposite is evil thoughts.

Desire can be conquered through **enquiry and reason**. Make ur desires selfless. When u work, think that god is working through u.

DON'T BECOME SLAYERS OF SOUL BY PROCREATING FOR ENJOYMENT AND LOSING SEMEN. Evil thinking is the beginning or starting point of adultery. Through a lustful look only, you have already committed adultery in the heart. Mental actions are the real actions. **GOD JUDGES U BY UR MENTAL ACTIONS.** Think good, if you can't do good for others. You can bath in Ganges through your mind and reap benefits but such type of sureness is hard to come in normal people. You can do sirsasana mentally and reap all benefits of it. But such type of faith is rare.

EVERY THOUGHT IN UR MIND OR PAST LIVES ARE STORED IN SUBCONSCIOUS MIND. IT FORMULATES UR DESTINY. SO CHOOSE UR THOUGHTS CAREFULLY AND NURTURE IT WELL. WHAT U THINK THAT U BECOME.. If u r thinking something, wanting something with pure heart without any selfish desire, it will surely come one day sooner or later. It is greatest secret. If u r a inquisitor (Jingyasu), answer will come by itself one day; if u r pure, it may take 6 months at most. **IF U WILL THINK WITH GOD CONSCIOUSNESS, EFFECT WILL BE IMMEDIATE.** The universe is not mental creation of Jiva. One single, organised thought of the Cosmic Mind (Hiranyagarbha) has materialised as the seeming universe. This phenomenal universe is but an outcome of the Divine Will, seeming to be real through the workings of the mind. The universe with its movements is a vivid mental picture in the Cosmic Mind in the mind of Isvara. With the contemplation of I, all the train of ideas of the universe will set in; otherwise, all the universe will vanish as instantaneously as darkness before the sun. Mind and I are one. Destroy the I, then the mind is destroyed.

We analyse others as our own character. If we are pure we see purity even in a worst fellow. If we r mean minded, then we judge others according to our own qualities.

In two ways thought makes character: 1. Autosuggestion 2. Thoughts travel and return to its source. First affects through autosuggestion and changes personality and then thoughts travel.

1. Auto suggestion: Positive thoughts are assets of future as faith will be stronger in them, more the faith more is the spiritual equivalent of thought, more is the response from infinite

intelligence. Thoughts will be translated into physical equivalent. Thoughts of misfortune create misfortune. If you always look into the faults of others, you will actually imbibe those faults by constantly thinking of them. Whatever you think of health, wealth, habit; you will imbibe that all by constantly thinking about it as mind creates pictures of this and influence the subconscious mind even negligibly. Everything we do, we first visualize and then act. Subconscious mind stores MENTAL IMAGES AND SOUNDS ETC. Mind thinks and memorises generally in mental pictures as we use eyes more than ears. So don't say you should not do this. Speak that you should do this. Always look into the bright side of a man. Ignore his defects. Hatred will vanish. Love will increase. Even though a person lacks something, create the mental picture of opposite. Always remember the words of Vivekananda that leave anything that makes you weak physically, emotionally, spiritually as poison. Remember Tiger Swami. Your personality should be the best means you should have **zero negativity in your mind**. Autosuggestion with any positive emotion works as a concentrated mind and reaches the subconscious mind easily as a clear mental picture forms in mind. Emotions have great power. Direct these emotions towards constructive good actions. A vague (unclear) mental suggestion when it is suppressed, will become a mighty call, an irresistible urge. Sex, anger are very powerful emotions. Suppression of emotion will damage you. So use it towards selfless service, use this energy towards better work and destroy the vasanas only through selfless work you can destroy vasanas. Don't lose it through useless work. Emotions can be made positive by changing thoughts. Emotions are essential to reach the subconscious mind. Song can stimulate emotions according to purpose of song and visualization.

Not only our autosuggestion gives effect but also others' autosuggestion towards us gives effect. So this autosuggestion method is very powerful. For instance, if others will think that you are a miser then you will become a miser and a greedy person. Give, give, give. Don't have any feelings like poor. Autosuggestion of giver and taker will fructify that you are a rich person even though you are not. Not only our autosuggestion gives effect but also others' autosuggestion gives effect.

2. Journey of thought: If you send out a loving, helpful thought to another man, it leaves your brain, goes directly to that man, raises a similar thought of love in his mind and returns back to you with redoubled force. If you send out a thought of hatred to another man, it hurts that man and hurts you also by returning back to you with redoubled force. **If you want to make others to believe in you then you need to believe in others and yourself.** You point out the defect to everybody of your own accord without being asked. In your heart of hearts, you are jealous of the man. You want to vilify him. **Give up fault-finding.** You will be surprised to find how gradually those against whom you had a grudge, will change their entire attitude towards you. **All our mental states are reflected in the conduct of others towards us.**

Compliment others truthfully. Ignore their defects. By their positive thoughts and happiness which is created by complimenting truthfully, you will be benefitted.

Every impulse of the mind, every thought, is conveyed to the cells. Hate, anger, depression will create same thing between them and harmony will be disturbed. Poison will spread throughout.

Therefore, understand the laws of thought, raise only thoughts of mercy, love and kindness from your mind and be happy always. SIMILAR THOUGHTS ATTRACT EACH OTHER. SO PEOPLE OF SIMILAR THOUGHTS ARE ATTRACTED AND RAISE THE STRENGTH OF THOUGHT. STRONG MIND ATTRACTS WEAK MIND. MAN WHO PRACTICED PURITY OF THOUGHTS CAN EASILY INFLUENCE.

People of gloomy moods attract gloomy thoughts from others and from the akashic (etheric) records in the psychic ether. Persons with hope, cheerfulness and confidence attract similar thoughts from others - they are always successful in their attempts. People with negative moods of depression, anger and hatred do positive harm to others - and great damage in the thought world.

Be in high inspired thoughts always. You will be more wise as such thoughts will attract similar thoughts of other great people of past and present in the universe. So be in satsang of great people and great books of great thinkers like Gita, Upanishads, books of inventions, autobiography of great man etc.

Forgive and pity the man who does you harm. Develop forbearance, patience. **Don't speak harsh words** But bear if anyone speaks to you. Harsh word causes pain and misery in another which has no cure. **Silence is better than to speak harsh word and untruth. Virtue of the speaker will be**

yours. Once broke a friendship with harsh words, it is hard to fix again. Speak truth at any cost. People who speak agreeable words are abundant but speaker, however, is rare, as also the hearer, of words that are disagreeable but medicinal. Always give respect to them. Beware of those who try to flatter you by their words. Consider censure as a blessing, ornament and nectar. Bear reproach. Develop universal love by service, charity, Brahma-Bhava. Recall any calm and pure state, which when once brought to mind, suppresses the hatred and brings composure. When anger is subdued, rudeness, pride and envy

will vanish of themselves. **Don't cause any injury either in thought, word and deed.**

If anyone wants from u to listen words like ji hazur, saheb; fulfill his wishes so that he can be controlled easily. That does not mean u will become low and don't flatter to gain personal advantage. Humility decreases ego. Humility removes obloquy (false accusation), failure. Forgiveness always conquers anger. Wicked must be conquered by honesty; the miser must be conquered by liberality, and falsehood must be conquered by truth.

Thoughts become actions, then habits, character and ur achievements. All are thoughts only. After forty, it is difficult to tear out old habits and establish new healthy habits.. Once a habit becomes samskara in mind, it will help u to get success in life. As it creates tendency to what u sow. So try to control it for one month and it will take u to ur goal automatically. But always guard it a little bit as it can deceive u at any moment though it has tendency of today's habit. **The person who is regular in his class even though no study is going on, there is development within them subconsciously. Even god can't stop them from achieving anything.** As the environment (manamaya kosha) work there. Ex: Purnima parida. Success (in the attainment of objects) forsake the person whose heart is unsteady, or who hath no control over his mind, or who is a slave of his senses.

Fear shapes face teeth. Face is index of mind. Mentally retarded persons have different face shapes. Sorrow kills beauty; sorrow kills strength; sorrow kills the understanding; sorrow will make u selfish as u can't see other person's misery and sorrow brings on disease. **Wicked, sorrowful, fearful thoughts make heartbeat abnormal, agitates mind, thus prana,** thus body and bring disease. Grief, instead of helping the acquisition of his object, dries up the body, and makes one's foes glad.

ACCHI ADATEN BANANI PADTI HE, BURI APNE APP DL JATI HE... That's why parents should show good paths to children with reasoning, otherwise their mind will be occupied by bad habits automatically. Brain will learn if not good, then bad. **One does not give up what one has, until one gets superior to that.** When u will enjoy bliss of self, bad habits get destroyed automatically. So always be in brahmic consciousness.

Admit your faults plainly. You are getting time to criticize means you are wasting your time.

More unselfish u are, more successful u will be.

Some people sleep with their eyes open. The object is there. The centre of vision is there and yet they cannot see the object. Why? Because the mind is not there.

Abide pure amidst impurities of the world-Nanak.

Persistent practice in any subject produces results readily than work done without persistently for the same time length. Being regular is very good than being irregular. It is always desirable. But if u want fast progress in any field, it is better to practice it ceaselessly. & if u want even much rapid progress, then increase ur quality of practice from easy to hard rapidly little by little without much time gap by gaining capacity and as per ur stamina persistently. Ex: My friend Jatin progressed surprisingly in my 9th class just within 15 days by practicing with elder players with hard ball playing whole day in cricket.

-When you have hatred for anyone and you want to avoid, don't criticize him, take responsibility upon yourself, instead of speaking you are bad tell him i am not worthy.

What we fear most happens always. And what we just fear for short time (fear of public speaking), never happens that bad.

The soldier fights for a few hours only, But the aspirant's battle goes on day and night.

It is verily a hard battle, a fierce battle And it lasts till the end of his life. This battle is raging in the field of the mind. Satva (purity) fights with rajas (impurity) and tamas (inertia), Higher mind wages war with the lower mind. Contentment fights with greed, Patience fights with anger. Brahmacharya (celibacy) fights with lust, Humility fights with pride. Fight, my brother, valiantly. Raise the sword of Ram Nam (the divine name).

When you keep yourself busy, you do not harbour impure thoughts. When you rest and leave the mind blank, impure thoughts try to enter insidiously. Do not be idle. Engage yourself in some useful, interesting work at your leisure hours.

The man who thinks that he is receiving response to his prayers does not know that the fulfilment comes from his own nature, that he has succeeded by the mental attitude of prayer in waking up a bit of this infinite power KUNDALINI which is coiled up within himself.

Because I want to win this mind, the mind is causing havoc as he fears that he will lose himself if he will not control upon this human body and deviates from the path of knowing the self.

When prana gets suddenly high then body violates and when prana is less especially in brain mind becomes restless and negative thoughts come and control over senses will be gone and irritation

comes.

The sadhana (practice) of equal vision is extremely difficult but strenuous efforts will bring about success eventually. Aspirants who wish to abolish the dividing line should develop love for a very dear person first. After that he should develop love for an indifferent person. Then after that, he should develop love for an enemy.

In doing this, in each compartment, they should make the heart tender and loving. And this should immediately afterwards induce meditation.

-A balanced satwik mind only can develop clear eye.

-Good thoughts are shields. Even the bomb fired from cannon can't harm him a little bit. -Nityananda gita. Every thought makes a mark in your face and eye. Eye is gate of soul. Mark it. Good thought will create balanced pranic flow throughout body and bad thoughts will create bad pranic flow and changes muscles of face.

-You are akash. You must become like akash. Meditate on akash tatwa which pervades all blemishless and pure. Every name gives certain character to that person. If a bad name is given, autosuggestion of all people leads to same character to that man. If we give duryodhana as a name. then everyone will think him like duryodhana. Thus bad character will form.

-When we don't think about past and future, and be in present, then chitta gets nischittata (not having chitta). Which makes us sankalpa (will, thoughts, imaginations) and vikalpa (option, something different i have to do/ get etc) rahita (less). So we are away from maya at that moment that is tension about world in which everything is different. We are one without second at that moment. We have no ichchha or anichchha means we practice to be one with brahman. We must not care i.e. we must not present in past or future. In this way, we can destroy chitta being in present which itself means without desire/vasana (past and future).

-Samadhi-sama+dhi-That is balance of mind everywhere which is the case of a jivanmukta.

-Vikalpa-thought which comes from sound.

-Our 3 strong desire which are focus of all others. SAT-hamesa bane rahne ki chah-for which we eat and take care of this body. CHIT-sampurna gyan ki chah-for which we study and we learn. ANANDA-aseem ananda ki chah-for which we desire for many enjoyable things. All are in brahman only. This is insaneness.

-A poka similar to Gobara poka takes all small small keeta into his living place. Due to fear of gobara poka, all keetas think of him always and they themselves become gobara poka. So what you will think that will happen. Choose your thoughts carefully.

-Pancha kosha-pranamaya kosha is inside annamaya. manomaya kosha is inside pranamaya. Vigyanamaya is inside manomaya and anandamaya inside vigyanamaya. But domain of anandamaya is bigger than vigyana, of vigyana than manomaya. similarly.

-Mind is not chetana as it changes everytime (which changes in past, present, future is asat) and depends on others.

-Vigyana behind willpower theory: Every thought in mind whether good or bad goes out and returns to the source mind with redoubled force of collected similar thoughts and when this thought enters into the sender after some years it gives bad results for bad karma, good for good. But before giving result, it gives sign of entering into mind i.e. of disturbed mind. Suppose you are angry on someone but not showing it outside. So it will enter into that person's mind and causes anger for you. But You may get result of your karma after many years. If he is going to abuse you know that you will get sign of it through bad thoughts from your karma done many years ago or in previous births but most probably of not the karma done now. The man will act but the thought you sent has not returned to you still, will return after many years which is saved in universe for time being. It is just an example. Karmas have gahana gati, who knows of what. Now any thought comes to us will raise similar thoughts from our samskaras. If we will act like that with ego of doing it then previous vasana destroys and enters a new vasana. So it is replaced by similar vasana. 1 in and 1 out. 1 is always there. If you act without any ego like a karmayogi, then vasana will not be added to it but previous stored vasana will be deleted. If you will raise opposite thought of bad thought, then that bad thought will be replaced by

good vasana. Previous bad vasana will be deleted. So any vasana will produce a karma and it is deleted. If acted in ego, it is replaced with other vasana, if not then it is deleted. So if a sexual thought entered into mind, it will give action definitely even if not in daytime but in night through nightfall and then get deleted as it comes out from smriti added with vasana from chitta. Once a vasana entered, action is must or if it again comes out, you must have to raise god consciousness, pure thoughts to delete it. But most probably nightfall happens.

-Sanga is very important, thoughts affects. More importantly food from others, air coming out of people affects. Good people and good area have breath with good thoughts, bad have bad. So always choose right area and right people. Don't mix much with people of bad character. If you know a person as of bad character, don't hate him. Give no chance to think about his bad character as it will affect our character by thinking about his bad character. See good in bad people. Leave that place altogether as soon as possible. You will be saved very soon. Pray god. He will help. Sadhu, sanyasins don't live with grihasthas.

-If you are sthira, then you can know the mindset of other person to whom you talked. how? the waves comes from his mind will create same wave in you. If hatred (even if it is not in you initially) arises continuously even if you tried willpower to negate it persistently and it is still arising, know that that person has hatred for you. Similarly lust, greed, envy.

-As in camera (20 years ago) we need negative reel to put the picture into it, similarly atman is knower, he orders, only he knows, buddhi, mind, chitta, memory are secondary. they only help to know. Think. Be a witness to mind and buddhi, close your eyes and think.

-If vibration of a woman is negative (of infatuation) towards you if you feel (because sthira buddhi can know it), then change your character such that they will at once change their angle of vision. Call mother. If possible touch feet. You must act like a great rishi in order to overcome others mind. Mere running away won't help. Thoughts can be moulded by facing it with opposite gigantic pure character. Know it for venus dasha. Vivekananda spoke to a lady who wanted to marry him to beget a child like him, "I am your son. What is the need of other. He did not run away." Avoid. But if it is not possible act like vivekananda with true feeling. Develop this attitude. From lord shiva all male comes and from mother parvati all ladies. -Linga purana. So thinking sensually towards other women except wife around ritu period is tantamount to thinking about goddess parvati. Beware man. Beware.

-Be prasanna chitta (Peace in heart). always like hanuman. Body and mind gives signs before any positive and negative incidents. Utsaha, energy is sign of good incidents. Depression, dukha, raga dwesha, kama, krodha etc are of bad incidents. So have santi in heart. When it does not come, induce it through brahmagyan and atma vidya. This is the sure way to cut prarabdha. -Baba mouni

-Due to little land problem in ashram, one day babaji was disturbed. He regularly said 'kalyan hau tara'. I knew that he is exerting his willpower to cut waves regularly. After three days when he clarified to that guy that i will give you 10000, then he become quiet and then said me. His waves are so bad that i am disturbed for 3 days. Now i have santi. Even in my case, a girl comes to ashram. He has jealousy regarding me that he is getting so much chance to learn from babaji. I am very disturbed for one whole day. Even after prostrating 100 times i was unable to reject it fully. He has jealousy and his thoughts created anger in me towards her that why she is always jealous. I was unable to eradicate it completely. Then it subsided naturally. Then Today that girl said, when babaji asked her you have no jealousy to change, that "I am jealous of Asish". So these are proven facts though you can't know from outer signs. From thought you can know. So prostrate prostrate to whole world physically and mentally. If you love, love will come with redoubled force. If you hate, hate will come. To negative hate, anger, win it over with positive love, respect, brahma bhavana. Don't send similar negative waves. Only prarabdha comes through these bad or good waves. Your fate is in your hand. That's why it is not good to mix with samsari persons, bad, vicious, non vegetarian, less intellect about the world persons. More talk, more waves. More relation, more waves. If ever you talk little, gentle but truth. Man who speaks truth, very soon finds truth i.e. brahman. And he will have bak siddhi- Ramakrishna about vivekananda.

-A person who cut negative thoughts can't have any bad consequences. Help will surely come to him in need.

-Sankalpa of that man fulfilled who have no vikalpa(no other useless thoughts that i want this or that,whose mind is nearly silent).This is atma sakti.From indriya nigraha comes willpower(ichchha sakti) i.e. concentrated effort then in advanced level comes sankalpa sakti when you think something and order atman that helps that guy and it will fulfill his need.You will become chinta mani.Don't want anything.A man who knows self don't order self for himself.How can he order who has become selfless?

-From anna created mind.Pure food pure mind.Prana comes from water tatwa.Uddalaka said to swetketu to fast for 15 days but drink water a lot and asked to chant veda mantra from mind.He was unable to recollect.Then uddalaka taught-Mind is annamaya.But due to water you will live as it contains prana.-chhandogya upanishad.

-Willpower- two benefits-one to achieve anything by connecting with atman.and second one is easy control of mind because of less disturbance as purification of mind is required for willpower generation.

-AS A MAN THINKETH-(BOOK)

Change of diet will not help a man ,who will not change his thoughts.But food helps definitely a lot.When a man makes his thoughts pure, he no longer desires impure food. The more tranquil a man becomes, the greater is his success, his influence, his power for good.

A man does not come to the almshouse or the jail by the tyranny of fate or circumstance, but by the pathway of groveling thoughts and base desires. Nor does a pure-minded man fall suddenly into crime by stress of any mere external force; the criminal thought had long been secretly fostered in the heart, and the hour of opportunity revealed its gathered power.

The outer world of circumstance shapes itself to the inner world of thought.

Men do not attract that which they want, but that which they are. Their whims, fancies, and ambitions are thwarted at every step, but their inmost thoughts and desires are fed with their own food.

The soul attracts that which it secretly harbors; that which it loves, and also that which it fears-As the man thinketh book.Read it 21 page(in personality development folder)now.It will fully clarify the power of thought and what need to do practically.Very well explained.Best things need to done at present not later.Best life changing book according to sandeep maheswari.Will take 45 minutes to read.Just glance and memorize important points.Gita logics.

-Name of a person affects his life as people will think about him in that way.

-Never become despair.Don't allow sorrow to dominate you.These are sign of future misfortune to come immediately or in few hours or in few days according to strength,duration and speed of that thought.You are ananda swarupa.How can anything bind you?Circumstances can bind only body and mind not you.How can grief touch a person who have everything.This is only illusion to think.

-Whatever starts in mind is vichara(thought).But sankalpa means a prerana(inspiration),mahatwakansi(Thought of a great goal) etc.So this world comes from sankalpa of brahma means.He got inspired to make a world.Sankalpa sakti means whatever is our desire,our thoughts which must be pure to create like brahma.We think and that will surely happen.This is known as true willpower as purified mind is attached to brahman not that today you ran 5 km and tomorrow 6 km.This is lowest type of will power.

-Babaji's greatest knowledge to me through example of himself-Sthir ho(indifference in pleasure,pain,happiness,sorrow, siddhi,asidhhi-Be sthitapragyan).All wealth,job,respect,siddhi will follow you.

-Pranic nadi chain blockage happens when you think bad thoughts and as 7 chakra are directly related to 12 rasis of astrology,you get bad results accordingly.If any blockage happens according to thoughts,prana will not be able to flow through it.So effects of planet and according to relation with birth chart it gives result good or bad within TWO,THREE days of pranic blockage or sometimes immediately according to blockage just like heart attack.So pranayama and 100 % good thoughts will

safeguard you from all bad prarabdha. But it is difficult as when anger and sex like dangerous desires come, how can you eradicate it completely? Yes, it is possible. But how this impossible will become possible. Only through atma gyana. This knowledge of atman should run in each and every vein of you. Never leave a single day without thinking about atman and how it is in every object. Never stop swadhyaya of books like yoga vasista, gita. After long practice for several years, your every cell will be filled with atmagyan. Each moment even in sleep you are one with brahman. If nobody is there except you and this world is just sankalpa drama of brahman, how can anger, jealousy, sex desire for another will come? When you know that bad thoughts are going to arise, use viveka vairagya immediately. Be peaceful always 24*7. Check food, sleep, sadhana well. Prarabdha can't harm you even iota if you have sword of atman gyan.

-Within objective (manah) and subjective mind (buddhi), there is a gap of egocentric desires at present. When at present we have no desire and we work, from subjective mind (buddhi), vasana patches are purged out and buddhi becomes suksma i.e. subtle and man can see atman and listens atman.

Our body is chariot, atman is lord, buddhi is charioteer and manah is rein and indriyas are horses. Road is visaya. UNDERSTAND IT WELL. Buddhi (charioteer) have past vasana impression. Accordingly it analyses (satwa, raja or tamah) and order to act. When indriyas (horses) are attracted towards visaya, if buddhi does not hold the rein (manah) properly by applying discrimination between real and unreal, manah goes wherever it likes towards visaya and accidents happen. When we have egocentric desires at present, there is created a gap between mind and buddhi. Mind does not listen buddhi and goes where indriyas take. If we don't have desires at present mind listen buddhi and buddhi chooses. Here there is decision. But even buddhi is satwa, rajas and tamas. So when we work without desires, vasana patches of buddhi are purged out from chitta. Buddhi gradually becomes satwa its natural state of chitta and becomes subtle (suksma) gradually i.e. it has started listening the master (atman), who has sat on chariot. This is last goal of such training so that buddhi, mind, horses work in accordance with god's power. -Gita by chinmayananda.

-When you tolerate criticism, that man takes your papa. You will get punya of that person. -Vidur neeti. And your papa get reduced as your vasana reduced and you remained balanced in respect and disrespect. Asakti in pleasure, pain decreased. A habit is formed not to be imbalanced. When we condemn a man, we take his papa. As world needs to be balanced and always it is balanced as a whole (there is minus characters and plus characters, mula prakriti from which sristi formed is zero; Then in next stage world is at satwa i.e. only vast space, only satwa chitta. Creation is due to rajas and tamas. In mula prakriti stage, satwa rajas and tamas are in balanced stage), there is equal good and bad waves, thoughts, characters everything. It only transfers from one place to another. The man who condemns or blames, autosuggestion happens to him, a vasana adds his body and mind, and he gets its fruits. Vasana addition-good means increased punya and bad means increased papa.

-Secret of Karma phala (another level) and today's good habit means punya and bad means papa. how sanchita mala destroys. So gita speaks on gyan dagdha kamasat. due to today's habit, bad can't happen. Ninda means autosuggestion and accumulation of papa. Similarly good thoughts. punya. this is just punya and papa. which manifests in mind once again to give good or bad result. if abhyas is powerful, no bad result can come.

"Babaji's guru's advice" Nitya anitya vastu viveka. Eha muhurta anta phala bhoga die." Punya means good vasana and papa means bad vasana. Don't criticise. If good habits and good vasanas are increasing, know that punya is increasing. similarly bad vasanas if manifesting, know that papa is increasing. If you increase good vasanas by cutting incoming bad vasanas as soon as possible, a habit is thus formed. When a bad thought rise, you use viveka of nitya anitya in lightening speed and don't give time for rise of bad vasanas. It means a time will come by increasing good vasanas that even bad vasana will not rise a little, it goes away even before reaching body and mind. If uncleanness you have, then indolence (laziness) manifests. It is, then return wave is fruit is also lazy like payment come slowly saying "i will pay him later." In every simple work in mind and outside in body, you have to apply viveka-vairagya. This is sure way to become great. As only good thoughts will manifest at a time, only good things happen in circumstances. Only rising and rising materially and spiritually. As you have done karma yoga (action without desire), many vasanas have destroyed. So the papa. So even if circumstances occurs like a man in a position to hit you, but as you could not become angry or fear if

you have destroyed it with karma yoga(using buddhi in work as no desire for praise or no awkward feeling in humiliation) or gyana yoga(knowing world unreal and self real) or by buddhi yoga,he can't hit you.As you have practiced tolerating previously,this habit is heavier than previous habit of anger.Here you had destroyed your anger by previously practiced karma or gyana yoga.If still some anger manifest in you but not fully,then if would have been killed,now only you have scratch.Who can destroy complete vasana that even an iota can't raise in him,then even shots from cannonball can't hit him even a bit.Serenity in mind means you have known some secrets or tatwa of thought world that rest of people does not know.

-In every work put full stop,not comma or semicolon.When you set a capable goal,do it compulsory and put full stop.Then start other task but not before.It will increase willpower.Never ever make a habit of not putting full stop.It will damage you.Even if you set a goal to complete 10 page.Complete it in anyway.If not possible,set a goal of 1 page and complete it rather than not completing target of 10 page.You must reach your goal.Otherwise a habit will born and this constant negligence has damaged your willpower.You must reach your goal in every work ,every day.Be yoga yukta every moment.If you are doing for god or for brahman,you must complete the work once you have started,you have to give your best because you are serving him.Know that every work from simple to simpler is divine.You have to be serious about its accomplishment but with non attachment.You must strive for positive result of a work as it is god's work.

-Suksma sarira is joined with samasti(universal) prana by udaan vayu.

-When you do work without attachment to fruits,your papa(along with vasanas) will be reduced.When you do with attachment of fruits,punya(virtues) you will accumulate with good deeds.Accumulating punyas is not good as it will lengthen your janma-mrityu cycle.But deletion of karma(good or bad) is necessary.

-Daana-papa nasta and punya labha both will happen.

-Don't do linguistic diarrhoea much.Think thrice before you speak.May be you will speak something you should not.

-Sriram get always help because he was a brahma gyani and have no bad thoughts.It is said that if jupiter is in kendra in astrological chart,bad grahas can't harm.This can only happen,if he uses his knowledge,if he get it.Otherwise nothing means it.Only by applying gyan,you can cut prarabdha.

-Prasanna hanuman-So he never saw any mishappen,failure.He was shtira like rock before problems.He was stitapragyan.Even god rama faced problems.He was prabeena in sankalpa vidya i.e. never to become sad or in despair or any anger or lust.He was in by default mode of willpower theory.Failure fear to have failure himself.

-Talk so tactfully that thoughts of others can't affect you.If you hurt or abuse, his bad thoughts are going to affect you.So always talk politely and speak in such a manner by applying buddhi that person will change but will not think ill of you.Use swara vigyan where breath is flowing keep that person at that side and speak if person is of your relation.To defeat an enemy or opponent in any field keep him opposite to breath flowing.

-From adhi(mental tensions) comes byadhi(diesese).

-Chetana or chitti sakti is also under prakriti.Our future is sankalpa of past.Good desire or bad desire.

-An impure work doer(thief or kidnapper or killer or lie teller,criticizer etc) has always fear.So misfortune follows him.Who does papa,byproduct of such papa like anxiety,fear,impatience etc. follows him and he did not get best result for long.So "sthira ho" and connect with brahman and get both mukti and bhukti.

-When you started repenting for a guilt even if it is big,know that that papa has started to destroy by itself(prayaschita has begun).

-Impurity in heart will cause dwanda.

-If any bad thoughts come,know that within 2-3 days,something bad is going to happen.If intense bad thoughts come,know that some intense problem is ahead within 2-3 days.Examine it.Any body

problem or pressure or temper or abuse or fight etc.

- "The world is like a mirror. If you smile, it smiles. If you frown, it frowns back." – Swami Sivananda

- *Outside circumstances are reflection of inside thoughts.*

- Your present life is product of your purity and impurity. What you have thought ill towards others or good towards others, you attract those things and get that as you have concentrated on good or bad thoughts for that time. This is secret of getting fruits of karma. When you look bad in somebody, mental picture comes, autosuggestion happens and you will get karma phala for it.

- Chitta-charitra-sabda brahman, if chitta is pure, charitra will be good. -baba.

- Everything is set previously even when will you apply will according to brahma's sankalpa. So you can only act and apply willpower. But know that when you have started applying willpower, it is your last birth in brahma's sankalpa. It's previously fixed.

12. BRAHMACHARYA AND SELF CONTROL:

- We often meet our bad destiny on the path we take to avoid it. -Oogway. Always know it. Avoidance is not a complete solution. But to face it courageously and learning throughout is the solution. This is the reason prarabdha is set out of sanchita karma by the universe to learn and become nearer to brahman.

- Think. In our previous life to how many ants we would have done sex, with how many pigs we would have, with many lions, tigers, cows snakes we would have, in many human birth we would have sex with many men when we were woman and with many women when we were man. O lord, not in this life again! not in this life again. No son, no family. I am ever free! Exert! Exert!

- Brahmacharya means to live on brahman. God has made the sexual desire very, very powerful. Otherwise, many Jivanmuktas would have cropped up quite easily, just as graduates from universities. Hard work will give u success. But it will not motivate others, only brahmacharya can. The man who have won over his carnal desires has already cleared three-fourth of his journey of god-realisation. The difference between man and man is will-power that results from concentration and unattachment. The will-power like Buddha/jesus comes from many lives of practice. Willpower-Use it or lose it. But don't overdo it. As much as possible, keep distractions away. Practice to have willpower. But don't overdo it just like muscle. U may be a rogue in this life but if ur past lives are good, then only a knock is required like kotikarna and vilvamangala and u will be set. Brahmacharya can give gigantic will-power and that is the practice. U have to struggle with ur mind in this life or next to have such will power. So better be today in this very birth we would realise god.

You can't suppress sexual urge for long time. More you suppress, more it will violently attack next time. U must transmute it through daily spiritual sadhana, creative thinking and by being busy.

Any desire when it is suppressed, will become a strong urge. Only by entertaining opposite thoughts, u can make it weak. If u will only say leave it and sit down, it will attack u when u r not vigilant with redoubled force. So you must transmute. You have to.

U EAT WHEN U FEEL HUNGRY. BUT U SHOULD EAT WHEN U ACTUALLY NEED FOOD. SIMILARLY U SHOULD NOT INDULGE IN SEX WHEN U FEEL ITS NEED BUT WHEN THERE IS A NEED OF PROPAGATION OF SPECIES. LIKE FOOD WITHOUT NEED MAKE UNHEALTHY SO AS SEX WITHOUT MOTIVE AND OF ONLY DESIRE DESTROY WHOLE BODY. The forceful activating impulse of wrong desire is the greatest enemy to the happiness of man. Roam in the world as a lion of self-control; see that the frogs of weakness don't kick you around.

Focus on god and persistent practice can save u from this dangerous desires said by my friend Amarnath Baliyase

Morality is a changing and relative term. The passionate man who molests his wife frequently to gratify his own passion is more immoral than man who visits the house of a woman of ill-fame once in six months. The man who dwells constantly on immoral thoughts is the most immoral man of all. There is no one in this world who doesn't exercise; who don't do pranayama; who eats whatever he likes; who does n't plunge into deep intellectual study; who never meditates; who is not a bit of spiritual or keeps himself busy every day and STILL BE IN BRAHMACHARYA. ATLEAST U HAVE TO DO THREE OF THEM OR MORE. Break of brahmacharya make them restless, nervous and away from soul which is mine of bliss as virya, prana and mind are interconnected. ACCIDENTALLY IF HE IS STILL IN BRAHMACHARYA, THEN HE IS NOT A HUMAN BEING. HE IS AN AVATARA.

Start at once. U will see without regulation of eating habits, brahmacharya is impossible. Then after some days u will see without exercise and pranayama it is impossible. Then even after this u have to stop watching TV. Then still u will find it difficult, then u will start meditation. Then u will read spiritual books. After applying all of this, then only to transmute a little bit is possible that too with gigantic will power. It is like walking on the edge of sword. Where the mind goes, there goes the body.

Practice **BRAHMACHARYA**, then and then alone faith, clear thinking and shraddha will come. The people who control their palate are less than the people who control their sexual desires. If the later would be 1 in 1000, then the former would be 1 in 1 lakh. Three types of brahmacharya is there of heart, mind and body. Heart pure then it gives courage; bodily brahmacharya gives strong body; Of mind give great willpower and memory, concentration. Qualifier of all three is only pure brahmachari. Without pure heart and mind OJAS will not ascend to brain. Physical brahmacharya will come automatically to a mental brahmachari. Without exercise or strong body, u can't have physical brahmacharya. Excess energy will not be utilised without physical exercise. Ur indriyas will rebel and excess energy creates lustful thoughts and dreams. Little bit of more food will make indriyas energetic and they will need an outlet for this. Semen related to body will flow out. Thus of mind and heart. Gandhiji stresses the fact that it is impossible to abstain only from one specific urge, namely, the sex urge, if you give free play to all the other Indriyas to do what they like—if you let the eyes wander wherever they like, if you let the ears hear anything and everything, and so on. If you do that, it is impossible to practise Brahmacharya. So says Gandhiji. It is only if you have mastery and control over all these various other senses, namely, the sense of sight, the sense of taste, the sense of smell and the sense of sound, only then can you even remotely hope to become established in some sort of mastery over your inner urges. And so Gandhiji says that Brahmacharya means complete self-control, that Brahmacharya means changing your entire life, orienting your entire life in such a way that your overall life-pattern will be helpful and conducive to such control.

The most mischievous and troublesome Indriya is the generative organ. Then comes tongue. Then comes speech. Then comes ear. Then comes eye. Control of the organ of taste is far more difficult than control of the genitals, because you have been enjoying delicious articles of food even from your very birth. Lust manifests itself just before eighteen. You indulge in sexual pleasure only for a short period in every birth. But, you have to take food even in advanced senility. Control of tongue means control of all Indriyas. Music, cinema, sight-seeing are enjoyed in human births only. Ants and rats do not enjoy cinema-show. The Indriya of sight is not so powerful as the tongue. A true sanyasi is a giant. A sanyasi can do 100 times more work than a householder.

If lust for woman which is the source of all enjoyments ceases, then all worldly bondage which has its root or substratum in the mind will automatically cease. Even the most virulent poison is no poison at all when compared to sensual objects. The former defiles one body only whereas the latter adulterates many bodies in successive births. This body is certainly not meant for the satisfaction of petty ends. It is for rigorous penance here and infinite happiness hereafter. It is an instrument for achieving the goal of human life i. e., the attainment of Brahma Jnana. Curiosity regarding it will resist u from becoming god himself, as to become god it requires qualification of unbroken brahmacharya in thought, word, deed.

Of the five senses beholding to man, if one springs a leak, then from that single hole runs out all his intelligence, even like water running out from a perforated leathern vessel.

There are two reasons for which we wear dress different from normal dress code around us, which represents more ego and sensuality: first to look better than others especially of same sex (to eradicate inferiority complex) and second to impress opposite sex.

IF U WANT TO SLEEP LESS, THEN PRACTISE BRAHMACHARYA. IF U CAN HOLD UR SEMEN FOR 20 DAYS. U WILL HV CAPABILITY TO SLEEP 7 HOURS DAILY. IF 30 DAYS, THEN 6 AND HALF HOURS. IF 40 DAYS 6 HOURS. IF 2 MONTH THEN 5 HOURS. SO DO PRANAYAMA AND MEDITATION. SAGES OF PAST WERE MARRIED. BUT WERE PRACTICING SELF RESTRAINT. BUT THIS IS VERY HARD TODAY.

He who gives charity to a poor man, gives it to himself. For there is nothing else save his own Self in the universe.

He who hurts, hates, abuses, another man he hurts, hates and abuses himself only. When thoughts of hatred and revenge arise in the mind, try to control the physical body and speech first. Do not utter evil and harsh words. Do not censure. Do not injure others. If you can do this for several months, the thoughts of revenge, having no scope for manifesting outside, will die of themselves.

ON CONQUERING PASSION: An aspirant wrote to the Master: "I have practised criminal law for five

years. I have one weakness which is always agitating my mind, and have ventured to place all the naked facts before you in the hope that it may be possible for me to mend myself. During my college days, I don't know how it happened, but the devil in me prompted me to visit prostitutes. I am married and have children. In spite of my intellectual background and my conscience, I succumb to the temptation of visiting prostitutes. I detest it, but sometimes I am carried away by emotion. What pains me is the fact that I am conscious that what I do is a sin against myself, against my wife and my children; still I do it. I want inspiration and guidance to correct myself. Will you tell me what is wrong with me? Is there any hope for me or am I completely lost in the wilderness?"

The Master sent a lengthy reply which read:

"I rejoice to go through the letter. It portrays very well your noble self's true inner aspiration to lead the divine life and attain the supreme goal of life—God-realisation.

"The lust that assails you is not part of your real nature; if it was, then such sublime thoughts as you have penned in your letter would have never arisen in you. You are pure and full of spiritual impressions. You have obviously inherited the lust, or it has been acquired through some bad association in childhood or boyhood. It is a passing cloud. It has passed away the moment you decided to write your letter to me. The light of purity is now shining brilliantly in you. Look at it. Meditate on it. Forget the past. Forge ahead along the road of purity, towards the pinnacle of glory.

"Lust is like a dog. The more you drive it away, the more it will follow you. Ignore it. Then it will

quietly follow you at a distance for a little while and, discovering that you are ignoring it, will go away. Attend to your spiritual practices and work. Go your own divine way with determined steps. You will then be completely rid of all traces of lust and other weaknesses. There is no doubt about this.

"Keep yourself busy day and night. Never remain alone after dusk. Conduct Kirtan in the evening. Read some elevating spiritual literature along with the members of your family and friends. Start from today. Never let the mind dwell on the past not even to congratulate yourself on your transformation. Keep it fully engaged until you actually fall asleep.

"Japa, Japa, Japa of the Lord's holy Name is the only remedy for every kind of evil. For at least a month from now let the entire evening be devoted to a round of Japa, Kirtan, study and meditation. If you do not need to work in the evening, you can continue this habit for ever.

"Do not take any kind of stimulant after 3p.m. No tea, no coffee, no betel leaf, no spiced food. Take a very light meal at night, if possible only milk and fruit for some time at least.

"It is vital that even during the day you do not read any kind of obscene literature or look at obscene pictures. Keep your mind fully occupied and always at a high spiritual level.

"The most important point to remember is that you should not dwell constantly upon the weakness and upon the precautions you are taking to overcome it. Make a firm resolve: 'I will be pure in thought, word and deed from this moment. The Lord will bless me with strength.' Forget the past. Go on with your spiritual practices.

"I am sending you by separate post a rosary. Kindly do Japa of the Lord's Name with it. Wear it always around your neck if you can; or at least wear it from the time you arrive home in the evening till you go to bed. It will act as a holy reminder, as a talisman.

"I am also forwarding you some spiritual diary forms. Kindly maintain it from today. Be frank. Be truthful in filling it. Send me a copy of the diary every month. I will serve you and guide you to become a thoroughly changed man, a superman.

"May God bless you with prosperity, health, long life, peace and liberation!"

"No one can free himself from the thralldom of mind and matter without Mother's grace. The fetters of Maya are too hard to break. If you worship Her as the great Mother, you can very easily go beyond Prakriti through Her benign grace and blessings. She will remove all obstacles in the path, and lead you safely into the illimitable domain of eternal bliss, and make you absolutely free." — Swami Sivananda

Have no ego of brahmacharya, vairagya, gyana. God will break it through maya. It needs God's grace for absolute brahmacharya.

Brahmacharya is meant to control all indriyas not just one.

The craving for liquor dies a natural death, when the meat is withdrawn.

Sex is most dangerous addiction than all of addictions. So beware of it.

The man who has not a bit of loss of semen till the age 26 is GOD indeed, who later practises brahmacharya for 12 years is an angel and the man who has practised it less than 12 years is a great leader. More perfect brahmachari he is, more great is the leader.

One should restrain one's lust and stomach by patience; one's hands and feet by one's eyes; one's

eyes and ears by one's mind; and one's mind and words by one's acts.

3 reasons for MARRIAGE:1.progeny-India does not need it as population is so high. 2.To serve parents-but hardly serve parents after marriage 3.for enjoyment which weakens mind,knowledge,willpower and body.

The electrons and protons have capability of attraction when they are brahmachari.

Have matru bhava towards every girl.See mother durga and kali in every face.It is an easy and most effective sadhana for brahmacharya but better to stay away and only looking foot when necessary.

A desire, when controlled, becomes transmuted into will. You will gain will-force. Many people fall a prey to their desires and are tossed about hither and thither helplessly like a straw in the wind. This is a great pity. That man who has gained control over desires and thoughts is really a powerful and happy man.

When any thought of girl or sex enters the mind,This is FIRST stage,quickly recognise and immediately throw it out before it travel to generative organ.IT is safest.But if it has reached sex organ,now you must do uddiyana bandha,mula bandha,remember god,death,old age,diesese,see god durga in girl,call viveka vairagya.And after doing all this if it still not going away,NOW YOU ARE NOT IN SAFE ZONE.You must not remain ALONE now.RUN AWAY FROM THE PLACE TOWARDS CROWDED PLACE.Come after 2 hours.Do again 10-20 pranayamas.Then it is ok.It is always easy to eradicate in 1st stage.Even in any aspirant if kundalini has nt reached heart chakra,then occasionally sex thought coming is natural due to food,people etc.But you must be vigilant to eradicate in first stage before reaching generative organ as much as possible.

If you want to attain victory over clamour of senses,you must arouse within yourself a great fire of higher aspiration.In order to attain that upon which your heart is set,you give yourself so totally to it that you have no time for other things.

Morality is a changing and relative term. The passionate man who molests his wife frequently to gratify his own passion is more immoral than man who visits the house of a woman of ill-fame once in six months. The man who dwells constantly on immoral thoughts is the most immoral man of all. Keep yourself absolutely aloof from undesirable vulgar literature, pictorials and motion pictures. Without moral purity no Sadhana is even successful. Have some definite principles. Do not mix with women. 'Mother attitude' or 'Sister attitude' is of very little use to a youthful Sadhaka. I am not asking you to be a hard-headed puritan.

But when you know your weakness, there is no need to court a downfall.

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Silence of mind is possible only through god's grace.

Nothing in the three world that is impossible to achieve for a man of brahmacharya.

At adult age many brilliant becomes fool and many previously called as dull become brilliant.It is because of difference of control over sex.

Yogi eats once,bhogi twice and rogi should eat thrice a day.

This body which becomes excited in sensual things and pleasurable things becomes painful when you are ill or old or you have any disease.If you have observed rigorous spiritual practice and have practiced the feeling that - you are not this body ,then at those painful times your will and concentration can be shifted from body to soul easily ,otherwise you will realise this life was in vain.This body is not trustworthy.At any time it can betray you and give extreme pain even if not in 20s and 30s but definitely in and after 40s.This idiot rascal body can't be trusted.As Lord krishna says in GITA "Bear the VEGAM of KAMA and KRODHA" because it is temporary excitement.This is the most important practice to be done to work from mind and destroy the habit of breaking brahmacharya in temporary excitation.

-Bhishma speaks in mahabharata-

Brahmacharya is exceedingly difficult to practise. Listen now to the means (by which one may practise it). That regenerate person who betakes himself to it should subdue the quality of Passion as soon as it begins to manifest itself or as soon as it begins to be powerful. One that has betaken oneself to that vow should not speak with women. He should never cast his eyes on an undressed woman. The sight of women, under even indifferent circumstances, fills all weak-minded men with Passion. If a person (while observing this vow) feels a desire for woman rising in his heart, he should (as an expiation) observe the vow called Krichchra and also pass three days in water. If desire is entertained in course of a dream, one should, diving in water, mentally repeat for three times the three Riks by

Aghamarshana. That wise man who has betaken himself to the practice of this vow should, with an mind, burn the sins in his mind which are all due to the quality of Passion. As the duct that bears away the refuse of the body is very closely connected with the body, even so the embodied Soul is very closely connected with the body that confines it. The different kinds of juices, passing through the network of arteries, nourish men's wind and bile and phlegm, blood and skin and flesh, intestines and bones and marrow, and the whole body. Know that there are ten principal ducts. These assist the functions of the five senses. From those ten branch out thousands of other ducts that are minuter in form. Like rivers filling the ocean at the proper season, all these ducts, containing juices nourish the body. Leading to the heart there is a duct called Manovaha. It draws from every part of the human body the vital seed which is born of desire. Numerous other ducts branching out from that principal one extend into every part of the body and bearing the element of heat cause the sense of vision (and the rest). As the butter that lies within milk is churned up by churning rods, even so the desires that are generated in the mind (by the sight or thought of women) draw together the vital seed that lies within the body. In the midst of even our dreams passion having birth in imagination assails the mind, with the result that the duct already named, viz., Manovaha, throws out the vital seed born of desire. The great and divine Rishi Atri is well-conversant with the subject of the generation of the vital seed. The juices that are yielded by food, the duct called Manovaha, and the desire that is born of imagination,—these three are the causes that originate the vital seed which has Indra for its presiding deity. The passion that aids in the emission of this fluid is, therefore, called Indriya. Those persons who know that the course of vital seed is the cause of (that sinful state of things called) intermixture of castes, are men of restrained passions. Their sins are regarded to have been burnt off, and they are never subjected to rebirth. He that betakes himself to action simply for the purposes of sustaining his body, reducing with the aid of the mind the (three) attributes (of Goodness, Passion, and Darkness) into a state of uniformity, and brings at his last moments the vital breaths to the duct called Manovaha, escapes the obligation of rebirth. 1 The Mind is sure to gain Knowledge. It is the Mind that takes the form of all things. The minds of all high-souled persons, attaining to success through meditation, become freed from desire, eternal, and luminous. 1 Therefore, for destroying the mind (as mind), one should do only sinless deeds and freeing oneself from the attributes of Passion and Darkness, one is sure to attain to an end that is very desirable. 2 Knowledge (ordinarily) acquired in younger days becomes weakened with decrepitude. A person, however, of ripe understanding succeeds, through the auspicious effects of past lives, in destroying his desires. 3 Such a person, by transcending the bonds of the body and the senses like a traveller crossing a path full of obstacles, and transgressing all faults he sees, succeeds in tasting the nectar (of Emancipation). -Drink semen if it releases at night as soon as it happens as it contains intelligence and prana sakti. Bhisma speaks in mahabharat-Means to practicing brahmacharya.

He that practises it duly attains to Brahma; he that practises it half and half, attains to the condition of the gods; while he that practises it indifferently, takes birth among Brahmanas and possessed of learning attains to eminence. Listen now to the means (by which one may practise it). That regenerate person who betakes himself to it should subdue the quality of Passion as soon as it begins to manifest itself or as soon as it begins to be powerful. One that has betaken oneself to that vow should not speak with women. He should never cast his eyes on an undressed woman. The sight of women, under even indifferent circumstances, fills all weak-minded men with Passion. If a person (while observing this vow) feels a desire for woman rising in his heart, he should (as an expiation) observe the vow called Krichcchra and also pass three days in water. If desire is entertained in course of a dream, one should, diving in water, mentally repeat for three times the three Riks by Aghamarshana. That wise man who has betaken himself to the practice of this vow should, with an extended and enlightened mind, burn the sins in his mind which are all due to the quality of Passion. As the duct that bears away the refuse of the body is very closely connected with the body, even so the embodied Soul is very closely connected with the body that confines it. The different kinds of juices, passing through the network of arteries, nourish men's wind and bile and phlegm, blood and skin and flesh, intestines and bones and marrow, and the whole body. Know that there are ten principal ducts. These assist the functions of the five senses. From those ten branch out thousands of other ducts that are minuter in form. Like rivers filling the ocean at the proper season, all these ducts, containing juices nourish the body. Leading to the heart there is a duct called Manovaha. It draws from every part of the human body the vital seed which is born of desire. Numerous other ducts branching out from that principal one extend into every part of the body and bearing the element of heat cause the sense of

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-If nightfall happens, read some cantos of veda like gayatri mantra, santi mantra to destroy broken spiritual barometer of discontinuation of brahmacharya vrata. One will be still counted as brahmacharya. -Bhisma in santi parva of mahabharata

-Brahmacharya-if you break while doing pranayama, body gets weakened by drying it fully and heating it. To bear the agni, jala tatwa semen in body is necessary. When we think sensual thoughts it goes away from body and stored in testis for ejaculation, body gets weakened. If pranayama done violently, then situation will be worse as body gets heated and sperm collected in testis is likely to flow out. If we are in brahmacharya, semen from whole body dried up and stored in brain and a little bit remains in brain. Without semen body will be fried like dry wood without ghee.

-Brahma bindu (equal to whole ojas) falls in sex as concentration totally deviates. While doing masturbation like thing more the concentration deviates, more ojas will rapidly flow downward and whole will power, veerata will you lose within a fraction of seconds and fear will get overpowered as you have committed a sin. So never ever consciously break brahmacharya. With every sensual feelings, some brahma bindu falls from brain. So beware. Even in nightfall, it happens little bit. It is like switch. When we have deviated mind, brahma bindu falls. So in dreams at night, it falls in similar way as mind is fully in different world. -Baba mouni.

-Only of them who remains in impure mind consciously like samsari jivas have semen ejaculation and can't hold this energy.

-semen must be transmuted at any cost for vichara sakti, vikeka sakti, ichchha sakti.

-Spiritual aspirants should stay far away from stree and stree lampata (who mixes with girls). -KRISHNA in BHAGAWAT to uddhaba (11th chapter). We will also become VISAYASAKTA like them by mixing with such people.

-If nightfall happens in pant, suck it. Then apply very little water and suck it fully and then sleep.

-One should not enter into thought field of a girl, manomaya kosha and should maintain a distance as prakriti has made this world as such to attract and create. So the hormones. So beware always.

-Every indriya is ruled by a devata like surya resides in eye. Chandra in mind, indra in hand, aswini kumara in nose etc. If you control indriyas, you will get indrabhoga. Respect devatas. Give devatas in yagyan, jala daan to surya at morning etc. Do japa etc. Be pure outwardly and inwardly. They will be happy and give us strength to control our indriyas and will help in it.

-Brahmacharya is to live on brahman and satwa by which you can protect veerya. So brahmacharya leads to veerya raksha. For veerya raksha, brahmacharya is observed.

-Definitely drink water at night after nightfall as jala tatwa decreases at night.

-Without being complete fearlessness, we can't get self realisation. If we strive for brahmacharya and fear, then due to fear and mental picture of weakness, we will become weak. We have to be vigilant and diligent. Whether in this life or next, we will be in complete brahmacharya. If we fail in this life, next life will be ours. Our present is in our hand. There is no tention. Infinite lifetime has gone and infinite is ahead us. Bear any hardship. We have to only strive. We should not have any desire to be in perfect brahmacharya. Wherever there is desire, there is fear, bandhana, boundness. Say "we don't need anything neither brahmacharya nor non brahmacharya. We will be free". Assert and have goal in present work. Be nirasakta. Obey all rules of brahmacharya but have no fear. Strive hard but don't want any fruit. We don't have to be famous. If time chooses thus, we will be. But not according to our will. There is no world, not even brahmaa. Why should we take so much tension of success or failure even in brahmacharya. Still we have to be strong as fearlessness, happiness, courage, power comes from brahmacharya.

-Herbs are brahmacharis, agni, jala all are brahmacharis, that's why they have power.

Canto 4 of sukta:

Brahmacharya consists of 3 things-

1. Sthula brahmacharya - Retaining semen. - Pritvi pradesha or loka - lower than navel. Due to this, brahmagni is fired up (ignited).

2. Second stage is stage of vichara. - Dhou loka - Above throat. He you think of brahman. What is this. How it is. ohh it is. These type of analysis.

3. This is stage of bhava from heart. - Antariksha loka - between navel and throat. Ananda in heart you feel when constantly you assert brahma vichara.

This is complete brahmacharya. It happens only by retaining semen mentally and physically, so that fire will be created from prana and moves up. Moving this semen up is required. That can happen only by perfect mental brahmacharya. Tejas in sthula brahmacharya and vichara brahmacharya, when meet in antariksha area and it creates brahmagni due to tapas, you FEEL the unity of universe. So without sthula brahmacharya, you can't get brahma gyan. It is in the domain of Brahmacharya - living on brahman. Brahma teja only comes, when you feel yourself as brahman. Then you become a brahmachari. That is given in Atharva veda.

-If you can't store brahma (semen), how can you become brahmaa i.e using buddhi to create something.

-Aspirants should be very careful regarding food. Should not take from grihasta as their thoughts are very impure especially ladies as their food is impure. How can purity come, who eat meat and fish? It's impossible. Who eats meat and still in brahmacharya, has not happened from satya yuga to kaliyuga and will never happen in future - gita press. Gita says directly to stay away from grihasta. Most of the times, he should eat by cooking himself. Live on chhena poda and fruits (don't eat milk and fruits at a time) as I have done it but don't eat in hotel. If not possible, adjust yourself only for few days like 5-6. - Baba

-How can a tamasic body remain in brahmacharya?? So don't sleep at daytime.

-A weak man always needs help. Only he has kama krodha himsa etc. and in need of anything. Papa can't enter in a strong brahmachari man.

-See faeces in every bad thought especially sensual. Now it looks young but old age is in suksma rupa and will be unravelled in future.

-When a person goes for srungar or beautification of himself through various means, know that person has become kamee (visayasakta, sexual). Stay away from them as much as possible. See brahman in them. But don't talk much and don't hate. Know that we all have gone through those stages in this life

or previous life. Now we have come across in this stage.

-Ajambila was a pious man described in bhagawat. Once he saw a prostitute half naked in jungle romancing with a man. When he came to home. He just thought of these things every now and then. Then asakti came. He now wanted to marry her. Later he married her and got busy in fulfilling sexual desire. He has a child named narayana. He loves his child much. When in his old age yamadutas came as a fallen papi who left his wife and married to a besya. In fear ajambila called narayana narayana. Immediately visnudutas came to stop yamadutas. Now ajambila saw all this. Yamadutas did not take him away. Now viveka dawn in ajambila and he repents "alas, i lost my brahma tejas due to asakti in a vesya. Due to my previous punyas i saw vishnudutas". He went to haridwar at once and lived a religious life and later went to vaikuntha. So moral is even if attraction of sight will come like ajambila, beware. Check your chitta vritti. It is hard to control. Long previous practice and burning viveka, vairagya is needed. If ajambila like brahma teji brahmana can fall, we too can. So we have to strive hard that even in worst attraction we will see only hair, pus, blood and flesh but not a woman.

-Once a brahmachari allows a lady to massage his foot in pain when it is requested by the lady. Sivananda said later to him, what you have done, if fire with charcoal is massaged, even then punishment will not be over. So know these ideals and put in your mind for lifelong.

-Yogis have lean, thin and thick red quality blood but in less amount in body due to tapas and brahmacharya as in tapas. 7 dhatus of body dries and remain in concentrated quality form in which one cell is equal to 5-6 cell of normal human being. So they should not give blood. In very emergency only, they should give. They should use it in sadhana as much as possible as it takes three months to replenish it in normal people. In a brahmachari to replenish blood of his quality will take years as 5-6 drop in normal person is 1 drop of brahmachari. Otherwise no problem. Intense sadhana may be affected by it according to body capacity. It's beneficial for high blood pressure patients, fat persons. - Baba. But about prana, more you give, more will you get. Don't think prana will go away. From hiranya garbha, it will return. What you give, that you will get. But still use this prana transfer method occasionally. -Sivananda. Bodies of yogis' are very strong like stone due to brahmacharya.

-Full body, mind training is necessary (Very important), otherwise you will be like normal persons. Use this energy in body, mind, purity otherwise it will flow away and you will lose the chance to transmute it. For normal people it is normal. But for them who have a goal beyond pleasure have to transmute it. So they have to train their body and mind to utmost purity. Know that for them who think sexual thoughts at daytime, they get dreams in night and those who don't go in such category have so much utsaha due to this energy that they can't remain idle. Transmutation automatically happens to them gradually. But auxiliary like yoga, viveka, work physically, mentally is important. As an idle mind is devil's workshop.

-Man should do sex as if he is excreting faeces or urine only for a child. -bhagawata.

13. REAL KNOWLEDGE & EXAMPLE OF BHAGVAT GITA:

IF U FEEL IT HARD TO USE KNOWLEDGE U KNOW THAT MEANS THERE IS SOMETHING MISSING IN UR STUDY. UR STUDY IS INCOMPLETE. THROW AWAY THE IDEA THAT U HAVE STUDIED. TAKE IT AND READ AGAIN, THINK AGAIN. SAME IS THE CASE OF BRAHMA GYANA. ONLY AND ONLY WHEN OUR DOUBTS OF UPANISHADIC KNOWLEDGE ARE FULLY ERASED, OUR FEAR IS DESTROYED, WHEN WE R SURE THAT WE R NOT THIS BODY BY DEEP THINKING, STUDY, HELP OF GURU, THEN AND THEN ONLY DAWN OF BRAHMA TEJAS IS POSSIBLE.

Knowledge when used becomes wisdom. Otherwise it is nothing.

Most of the times the so called things we name superstition because we have not reached that level of saturation to understand it or we have no courage to do it

Be progressive in ur thoughts, religion, science. A little knowledge is dangerous. U have to learn other's perspectives, check them well, put in practise. Then u have right to comment.

Adhura-gyan is more dangerous than agyan. As long as ego is there, your study is not completed. There is no substitute of true knowledge. When every value falls away, only the tree of knowledge holds all. There is no faith which is not blind, which can be visible through eyes, audible through ears. Knowledge increases with faith. When argument increases, There is manifestation of ego. Can't sure about god realisation. Experience is only true knowledge that passes through faith. If you saw miracle, then it is true no matter what others say and u hv read. Many misunderstood the term 'EXPERIENCE'.

Scientists does not need to be found in big universities but also in electrical and mechanical workshop.

Subtle matters can only be known by a man of celibacy.Character,Knowledge can easily come to a brahmachari.Always remind yourself "To read GITA is a matter of hours but to understand it is the work of repeated lives."

Yuktswar related one of his own experiences in scriptural edification. The scene was a forest hermitage in eastern Bengal, where he observed the procedure of a renowned teacher, Dabru Ballav. His method, at once simple and difficult, was common in ancient India.

Dabru Ballav had gathered his disciples around him in the sylvan solitudes. The holy Bhagavad Gita was open before them. Steadfastly they looked at one passage for half an hour, then closed their eyes. Another half hour slipped away. The master gave a brief comment. Motionless, they meditated again for an hour. Finally the guru spoke.

"Have you understood?"

"Yes, sir." One in the group ventured this assertion.

"No; not fully. Seek the spiritual vitality that has given these words the power to rejuvenate India century after century." Another hour disappeared in silence. The master dismissed the students. If one busies himself with an outer display of scriptural wealth, what time is left for silent inward diving after the priceless pearls?Wisdom is not assimilated with the eyes, but with the atoms.When your conviction of a truth is not merely in your brain but in your being, you may diffidently vouch for its meaning.The rishis wrote in one sentence profundities that commentating scholars busy themselves over for generations.U DON'T NEED BRAIN HERE BUT ONEPOINTED MIND WITH THE AID OF ATMA.

When you read a book, you must read it with concentration. There is no use skipping over the pages in a hurried manner. Read one page in the Gita. Close the book. Concentrate on what you have read. Find out parallel lines in Mahabharata, Upanishads and Bhagavatam. Compare and contrast. The knowledge which will take you far ahead has greater value.Thus spiritual knowledge has much more significance than any other knowledge as it will take u beyond death.

Read,write and learn skills by exercising your brain.

-Indriya nigraha will give shraddha,Shraddha will give knowledge in any field for a scientist in science,for a karma yogi in his karma like bhagat singh shraddha in any field.Without indriya nigraha no shraddha will come.You must not know how time passes,then u are in meditation of work and chitta suddhi will happen.U must use ur work for vasana kshaya.Timelessness is karma yoga when you are immersed in work. So Indriya nigraha is power.-gita sutra chapter 4/5

-Bita raga bhaya krodha will give you shanti which it is brahmanhood.-gita sutra chapter 2

-Fear is tama guna.Fearlessness is satwa guna.Which creates inertia is tamah.which creates action is rajas.Which creates attentiveness,concentration,knowledge and peacefulness,hard work with no desire and inertia is satwa.

-Sages [even] who are of self-restraint quickly conquer the material senses, except however for the tongue, the desire of which increases with the fasting. A human being not in control of his tongue but in control of his other senses, has no self-control yet, when he has conquered his tongue, he has mastered them all.We must have prana vritti in food that is how much we eat.If we eat more than what we need, we will unnecessarily talk more and forget spiritual knowledge and all indriyas will violate.-Srimad Bhagavat

-Shield of discrimination and sword of dispassion must be maintained everytime.

-Satwa makes a man samsaya rahita i.e. doubtless(From gita chapter 18) in every field.What you think that will be right in exam also and also in any situation of life.So become satwic man through food and action and thought.

-Yogah karmashu kaushalam-When you do pranayama,use kaushala(skill).Not by using power but by skill, pranayama yoga can be achieved.Also if you do everything a little different than rest of the world(i.e. using skill and creativity),concentration in work will come by itself.If you focus on learning more than memorizing,then you will gain fruits of knowledge.

-Buddhiyoga(in gita) cuts prarabdha like a sword.Buddhi yoga in vastu,astrology,pranayama,tantra solutions can nullify prarabdha.Prarabdha will not be effected.So god created them.-gita 17th chapter

-अनन्याशिच- न्तयन्तो मां ये जनाः पर्युपासते- ।तेषां नित्याभियु- क्तानां योगक्षेमं वहाम्यहम्-
॥(chapter-9,gita)

To those men who thinks me, paramatman alone, thinking of no other, to those ever self-controlled, who is in yoga always, I fulfill all their needs so that they can secure their yoga(yoga of joining self with brahman). Who thinks me always or in satwa guna always or do prana apana pranayama regularly or works without want of fruit, I protect(kshema) his yoga(yogah) by giving all his daily requirement and by destroying any problem which restricts his yoga.

-Chapter 4,sloka 11-je jatha ma prapadyante tan tattheiba bhajamyaham.Thought travels and you react according to it.Anger to anger.Envy to envy.You can know it if you are sthira and when it rises continuously.You can know who has anger on you.who has lobha.A satwik man can know others' thoughts as their chitta is by default satwa(in its original position),no impurity,no rajas or tamas.If we have greed,then we see others as miser even if he may not.But when we have no impurity we can clearly feel what has entered in mind.So jivanmukta sanyasis behave madly when a man come to him with bad intention or to exploit him.A sthira chitta can only read mind of others(patanjali yoga sutra).

Sloka 27-Control prana(slower and deep breath),then indriya will be in control.Then indriya sanjama happens.Then gyan will come.

Sloka 31-From pranayam yagyan,amruta from bhrukuti will come.You should drink it.If you spit,ants will come and eat this saliva.Check it.In any trataka,dhyana,pranayama this nectar flows(not just in khechari mudra,but it is used for that to be efficiently).In gyana yagyan,gyan will be left for us as a result.

Sloka 39-Sraddha ban labhate gyanam tatparah sanjatendriya.From indriya nigraha sraddha comes.From sraddha in any work or god,you become tatpara(do it speedily and efficiently,but not in rajasic manner very speedily in desire of result).Working without sraddha is working without utsah,slow will be speed.Then gyan comes.Practice brahmacharya.Then and then only confidence on yourself, faith and sraddha on work will come.Then you will be tatpara in work and will get gyana.

Sloka 40-samsayatma-who has doubt that whether i can be doctor or not,that man can't reach goal(this loka) like who has doubt whether god is there or not, why should i strive,can't get god or go to good para loka or whether this sastra is right or wrong etc.And Man who have doubt on himself can't get happiness.Who has doubt,he has goal on result not on work.

Chapter 5,sloka 12-When we become nisthaban i.e.dedicated in work(naistikeem),we left karma phala and then by becoming yukta(addition)with atman we get santi.

These are not in translation.It is in sanskrit sloka.Can be known from tatwa guru.It has all esoteric(its opposite -exoteric) meanings.

-GITA CHAPTER 9 sloka 11 TATWA meaning-Foolish persons think that man is ordinary being though MANUSYA RUPA is divine incarnation of me(paramatma).

-Gita chapter 18 ,canto(sloka 10)- Satwik tyagi(who renounces karma phala becomes medhabi(intelligent) and chhinna samsaya(he has no doubt regarding what is right and what is wrong).

-As the semen in our body,so is the seed of a plant.So it is always good to eat edible seeds like nuts,peas etc which contain entire genetic code of tree.In seed, there is a tree in sukshma rupa.From this avyakta, vyakta tree will come.So in brahman when great deluge happens,world goes into silence to be in sukshma.Then vyakta world will come and again becomes avyakta.This creation and deluge is continuous.From sukshma to sthula and from it to sukhma.It is about each object of world.This brahman have power within your body and mind.So you should not have any ego regarding brahman's little power.It is in everybody and everything.It is little bibhuti of me(brahman).-Gita

-Every indriya has devata residing in it.When we think of god constantly,they will be pleased and work positively to us and help us.The moment you start samah,damah,upavasa,swadhyaya,dhyana etc.,you start controlling all indriyas,all astrological planets and their lords.Atma is much more powerful than this stula world.Gita says mameibanso jivoloke-world is one amsa(1 portion of me-of my vivuti-power-

gita vibhuti yoga last sloka) So To have chetana 24*7 is highest goal to do anything or to think that i am doing god's work whatever he has thought for me- (mad arthe karma kaunteya). Study for him, for his work not for yourself. result will be given for the benefit of world. God has decided to put you in perfect place wherever he thinks perfect for you as only he knows how can your body be used most efficiently.

-Do tapah of gita in chapter 18.

-Tyaga hi purushabyaghra-gita chapter 18. Tyaga makes a purush like tiger, fearless

-When the Master was in Colombo during his All-India Tour, a young man approached him and asked to be initiated into the study of the *Bhagavad Gita*. An enchanting smile lit up the Master's face as he remarked to the young man, "If you want to be a scholar, go to a good library and study all the commentaries on the *Bhagavad Gita*; if you want to attain liberation, then inscribe one verse of the scripture on the tablet of your heart and live it."

-Visaya binibartante niraharasya dehinah-gita chapter 2-sloka 59-who practices nirahara(upavasa), he gets rid of visaya vikara. But if you do upavasa till you feel like unconscious, it is no good. It leads to weak indriyas which will be attracted to visayas easily. So upavasa at most twice a month with perfect brahmacharya is necessary. Must be done according to body strength. Who becomes unconscious should do with fruits in initial stage. After practice can be done without fruits.

-Grace of prakriti mata is necessary. So there is gita arati at the end of gita book. We read it everyday.

-Venus is planet of love. In venus dasha love for god (any deity, his books, his name) should be developed otherwise it will go towards girls. Who sees everywhere me, no doubt there is that i will see him every moment. I am with him-gita. Gita also says in bhakti yoga characters of a true bhakti yogi.

-God-i have made all types of sastras to use buddhi yoga like astrology, swara vigyan, yantra, mantra, or balance in pleasure and pain, siddhi and asiddhi etc to change prarabdha.-gita

-Adhyatma means swabhava(character) according to gita. So adhyatma vidya.

-Srimad bhagwat gita-sri mad means madua of bhagawat. Matuala heijao. Sabda brahman.

-Akhsharam brahma paramam-gita-2 meaning-every alphabet is brahman and there is a effect of it to body and mind when we think or speak. 2nd meaning-om is brahman.-gita chapter 6 verse 3

-Prasada-remnant of offering, prasannata-chapter 2-prasade sarva dukhanam hani rasya pajayate.

-gita 1st sloka what is in this book(to win this sarira i.e. khetra in which fight between good and evil). Last sloka gist of book(where there is a tatwa guru, where is sisya like arjuna there is sree, vijaya etc. Every ancient book has such style.

-Vedanta bakyesu sada ramantu.-memorize this sloka

-When we work without expecting result(satwik yagyan-gita 17th chapter), we work at best because our mind is concentrated and we take full responsibility like if we are given a 6 month child, we are in full concentration to take care of baby(for that time we don't think any other thoughts). Best work will give best result. And as mind reaches brahman(concentration), due to sankalpa sakti, god will provide us best result. Vishnu(satwa) gives everything when you don't want anything. Know it. So apply it. Work for work's sake and depend on god's grace for result. Who don't want anything, he is most eligible to be given everything-yoga vasistha.

-Sthir ho-ultimate teaching of all sastras and gist of gita. All pleasure, knowledge, wealth, health will follow you. How much can you tolerate insult? How much can you be indifferent towards respect, flattery, compliment? To tolerate tapa(pain, dukkha) of disease is parama tapa. Who knows it gets parama pada i.e. brahman. Concentration on brahman while in pain gives training of indriya nigraha i.e. the feeling of "i am not body."

Gita(18th chapter) says, if you work without analysing what will be the result after doing the work, it is tamasic work. You must have a goal to reach. You have to run and to reach a goal but reward or punishment, success or failure, happiness or grief should not be in your mind. Only you, the goal and work. You must have to work by looking at probable result you have to reach. This is satwa karma.

-I:Why in gita lord says "worship me,be bhakta of me etc". It seems odd.

Baba:Areey,he says to prostrate self,be bhakta of yourself,your body should do namaskaram to brahman(your real self),think of brahman always.

-(Next level thought)Gita chapter 18 verse 49(hidden gyan)-A man with asakta buddhi will win himself(antahkarana) and he will have no spruha(No liking for pleasure).He will have naiskarma siddhi(Freedom from result of karma).He will have connection with brahman.And so definitely he is going to get result(siddhi)in work even if he has no prarabdha to get it(naiskarma).In sanyas(gyan yoga),such naiskarma siddhi is possible.Who works selflessly but have feeling as i am doer,they will get result for such punya even if they will kill as arjuna for the sake of duty.But here his bad vasanas decreases.Chitta clears from rajas and tamas and become satwa as he works remaining in satwa.So only in gyan yoga i.e. where he knows that in reality i am only sakshi.Real worker is indriya and gunas,he get naiskarma siddhi.He becomes satwatita also.Naiskarama siddhi means you will not get fruits of it in future as you acted without i- ness and desire but your body and mind will get result of present actions now as a success because here brahman is sakshi and due to his universal love each tatwa,buddhi,viveka will act as wish of brahman.Person's body and mind get divine grace as babaji get money as yoga kshema.Babaji says if there is ego of doing it ,he will get its fruits in future and also can't progress that much which he can by doing it without ahamkara.He will again return to earth after getting fruits of his punya.In gita at first came sankhya i.e. gyan yoga then came karma yoga in that sankhya chapter and then bhakti in that chapter.Without bhakti(surrendering karma and its fruits),gyana(no ego thought),karma yoga is not possible.Result of karma and gyana are same according to gita.

-Gita says in final chapter,which gives pain at first,result is awesome(Satwik karma).Which gives pleasure at first,know that danger is ahead.So if problems come in a work,know that its result will be best.At first pain then gain.

-Gita chapter 2 ,mantra 59-After subsiding subjects(visaya) i.e. damah,asakti remains which goes fully by paramatma sakhsatkar(God realisation).Shama(mona nigraha,asakti nigraha,tanmatra nigraha) follows damah(indriya nigraha,subsiding vasanas).

Mantra 72 -brahmi(Who know brahma and also feminine gender of brahman)stithi -after gaining all material things,he will get brahman and also who is mamatwa rahita,nihspruh,nirahamkara(in previous sloka).

-Gita chapter 18 verse 11-Who renounce karma phala is actually tyagi.Know this.

-Karma phala tyaga is greatest tyaga-gita,18 th chapter.You do daan but will not want fruit.You study but don't want fruit.You only work for work's sake.This is in truth tyaga,not leaving money,house etc.

-Shama,dama,satya etc. gives fearlessness.fearlessness gives chitta suddhi(No attachment with anything,not chitta suddhi gives fearlessness)and then realisation comes.-Gita

-Hata ba prapyasi swargam,jitwa ba bhokshyase mahim,tasmad uttistha kaunteya yuddhaya kruta nischaya-Don't attempt suicide,if you will be failed in world.If you endure here,prarabdha will get cut(SWARGA).If you win,you will rule here.

-According to a sloka of gita,There can be less than 200-300 gyanis in 100 crore that too i think so.Vivekananda says"I have travelled whole world(whole india by foot).I have seen only 13-14 satwic man in my whole life.So look the rarity of jivanmuktas.

-Chitta is satwa.we mix there rajas and tamas.Prasanna chitta -not that man who is laughing.It is sign of chanchala chitta,who needs comedy to laugh.prasanna chitta is santa peaceful chitta made of satwa i.e. ananda swarupa.

-Satwa dominates over tamas through rajas,tamah dominates over satwa through rajas.satwa is gyana,purity.Tamas is agyana,all bad qualities.Rajas may be sometimes good while towards satwa and while towards tamah,it gives bad qualities.Think about it.

-Gyana is to know.Vigyana is science to know i.e. how and why.So the 7th chapter in gita-gyanavigyana yoga.

-Satwik man who have santi in heart (connected with brahman) get success more easily and speedily than a rajasic person who want karma phala. So become phala tyagi. Tyaga (karma phala tyaga) gives prasada (santi) immediately -Gita

Vishnu (satwa) will fulfill all your need and give much more if you will not want fruits of your action like sudama, krishna's friend when could not beg for anything to his friend krishna, krishna called viswakarma and laxmi and ordered to make him dhanavan, grihavan etc before sudama reached his home. Even if you have no prarabdha, you will get more than that through god's grace if you remain in satwa, selfless and without any asakti to fruits. Brahma is rajas (creation) and shiva represents tamas (destruction). Vishnu is satwa chitta. Brahma is buddhi and creates. Use buddhi so that you can create something. Be in satwa i.e. ananda and chetana (I am only one). Beyond that is asampragat samadhi where there is no chitta that will think that there is something or not, total silence.

-Whatever be the knowledge, it can't be dawn till body and mind has not become capable enough to conserve it -Buddha. So reading few books and you have known brahman is ridiculous. Body and mind (chitta) must be purified gradually hand in hand with swadhyaya and satsang. To study and to understand are different. Understanding means it will be seen in your work. Knowledge of gita like tolerating anger, lust etc can be seen when body and mind is purified.

-When you don't want karma phala, you will get result. Strive for a thing, you will not get it. Renounce the result, the thing will follow you. This is naiskarma siddhi. This is nirasakta yoga, THE GREAT SECRET and hard to realise and can be known through experience only. Don't set the goal on brahmacharya. Have higher goals. Brahmacharya will come by itself.

-What is suksma buddhi - When oogway has kept an empty scroll and when everyone saw it, they could not get answer of it. But when po's father said that there is no secret ingredient. You have to believe it as special. Po's suksma buddhi at once applied this in his circumstance and believed from heart that if this is possible in dad's case, it will be possible in my case too and realises oogway, the wise man's exact thought on scroll. He believed it from soul not from the mind. Sivananda says one who eats meat can become a scientist but not a philosopher. So who eats satwik food, who do pranayama, dhyana, who has pure thought can have only suksma buddhi like PO. It needs life long training of body and mind. Infinite lifetime is there for you. So have patience. But we have to do as much as we can at this moment. Who will want to remain in dangerous maya for long.

A rajasic mind in the place of po would have thought that -can this be possible that just thinking as special, I can defeat tai long. It is not possible. He would analyse it is not possible to defeat tai long just by believing. He has no gut. He has fear, anxiety, no selfless, no connection with atma, no love. He is mere body. He does not know whole universe is acting behind him. A scientific mind only analyses, arguments. His mind is bahirmukhi. He does not have faith. He analyses only outside things and at most his own body but not beyond it, the mind and soul. Renounce buddhi and attain self. Believe in universe, believe in brahman in oogway's words. Become nimitta (just as tool in the hand of god) matra.

-Whatever was your vasana's of previous life, whatever you have desired in previous life especially at the time of death, you will get that. So who is doer. Your vasanas. So gita says who thinks I am not the doer, tri guna is working knows the truth. We change our destiny by changing guna. If we remain in a position that I am not working and remain as witness, we will be ever free and god will work through us. Divine grace will we get.

-If anyone attacks, insults, criticises a sudra (tamas predominant), he will be fearful and act like a slave. A vaisya (rajas predominant, tamas then) will act looking at his benefits. Kshatriya (rajas-satwa) will fight for his self respect. Brahmana (satwa pre dominant) will bear for the sake of his soul. Choose your character accordingly.

-This should be mine. This type of intense desire is sankalpa. And to forget thoughts of objects of this world is sankalpa tyaga. And it is sanyasa according to gita. Sankalpa means remembrance. So forgetfulness (total sankalpa tyaga) is beneficial. Sankalpa tyaga means not thinking about objects of past and future and remain in present. To concentrate on union of brahman by jiva is sarva tyaga. -Yoga vasistha.

-Swadhyaya-swa adhyaya - Chapter of myself - Khud ko padho bete. -baba. Ask. How much have you read yourself. Incessant studying of yourself and changing. At first read books that will create viveka, vairagya by you (adhyaya about swa). Then check your viveka vairagya 24*7 each day (Adhyaya

of yourself). Study yourself. Who are you? why did you come? why will you die? What is destiny of your life and why? Are you applying all principles of books. What about characters given in book matching with you.

-In Pratapgarh, the sankirtan would continue all night. The nectar freely distributed by Shri Kripaluji Maharaj cannot be described in words. After the sankirtan, Shri Maharaj Ji used to go to his room, locking the door behind him. At times, Mahabani Ji and his family could hear faint voices coming from inside the room. It seemed as if there were people in the room who were talking with Shri Kripaluji Maharaj, sometimes in Sanskrit, sometimes in Hindi and sometimes in some unrecognizable language. This continued for many days.

One Sunday afternoon as Shri Kripaluji Maharaj was resting inside his room, the voices were again heard coming from inside. When he came out, Mahabani Ji asked, "Please tell me, who comes into your room at night and holds conversations with you?" initially Shri Kripaluji Maharaj didn't answer and quickly changed the topic. But when Mahabani Ji became insistent and continued asking, then Shri Kripaluji Maharaj said very quietly, "Mahabani, the Vedas and Shastras are after me to reveal them in their true form in the world. Now it seems that the time has come to do this." The year was 1954 and Shri Maharaj Ji was just thirty-two years of age.

Kripalu ji maharaj was given jagat guru title only after 4 persons starting from adi sankaracharya in last 5000 years. This can happen in bhakti. Gyana will follow bhakti. Gyana by themselves become slave of bhaktas of sri hari.

- Once there was a serious financial crisis in the Ashram. Headed by the Master himself, all were about to go to the alms-house for meals. The Master was sitting in the office on a sofa and writing, while some of the disciples were working.

A person who looked like a beggar came into the office. He did not know the Master but had heard about him casually from one of his disciples. He came and placed something at the Master's feet. The disciples thought that it was some sweet offering such as people usually brought.

On the Master's instruction, his personal attendant picked it up to distribute it. To his surprise he found that it was a bundle containing Rs. 20,000 in notes. The Master looked up and said, "Good, our financial problem is solved!" (YOGA KSHEMA)

-Sivananda was writing commentary on brahma sutra which requires silence. A sadhu came who is known for much talking. Sivananda when listened this he ordered "I am going to my room. Give him fruits etc. And gone." After sometime he came out of room and he himself took fruits from the disciple who was going to give him fruits and talked with sadhu. Chidananda writes, Sivananda was so vigilant that when rajasic vritti attacked (I have to write this book brahma sutra), he knew it and changed this rajasic vritti and went to serve sadhu which is satwic vritti. Know these incidents. These are great teachers.

"Je jatha ma prapadyante tan tatheiba bhajamyaham"-gita. Baladeva ratha made ratha in puri beach in car festival and requested lord to come to his sand car as puri pandas' did not allow him to see rath yatra. In puri bad danda (main road), car stopped and did not move as lord was in sand car. Puri is still surrounded by such real stories. Odisha's first woman chief minister said I will do sweeping not the raja during festival. Car stopped. Raja came from London and then ratha moved. A bhakta was hungry in puri mandira. Lord came with sweets offered to him. When raja did not find gold plate and searched and then beat bhakta thinking him to have theft. Lord in dream says to raja you have beaten not my bhakta but me and showed his back filled with red lines. Such are the incidents of puri. In today's time, true bhakta's decreasing. Kalpa vriksha (kalpa tree) which fulfills wishes is there which was from that time when churning of samudra (sea) was happened. Lord at mahapralaya sleeps in leaf of that tree in child form. Navi (navel) of lord Sri Krishna is in puri lord's idol. Sakhsat narayana lives there. -skandha purana. A muslim bhakta, salavega was coming from vrindavana. He said lord I can't reach in time to rath yatra (car festival). Please wait there till I reached there. The car (rath) stopped there for months till he crossed 750 kosha. His samadhi is still in puri. Every car festival ratha stopped there for sometime. Lord will do anything for bhakta.

-Krishna saguna rupa of nirakara brahman. Whole world is vibhuti of him in one amsa of lord's vibhuti. Whatever power, goodness, strength we see in this world is the power of paramatma came

into vyakta form.It is not the power of body or mind of us.Lord have capability to make more vibhuti than the world which is there .

-Vidya dadati vinaya(humility).Vidya can't be reason of arrogance.Only ignorance can.When you will realise that i don't know all things even after reading so many things.Then you will salute to infinite knowledge.Books are vast.As swan drinks only milk in the mixture of milk and water,we have to take only essence of a subject and use it well.

-Jitatmanah-jitat+manah-who has won over mind.Not jit + atmanah

-Bhava -to think god.Abhava-not to think god.Not this meaning that he has no money. So abhava in sanskrit.

-Yoga kshema-Whatever you get by god's grace,if you can't secure it,god will not give you next time.So you must use it in right direction.It should not be wasted.If you get fruits either you eat it or give to someone.Don't waste it.These are god's gift.-Baba

-Knowledge is greater than dhyan and bala still higher.

-Yoga kshema-yoga means prapti(what you get),kshema means protecting.You try to protect god's gift.But know that god is protecting it.

-Your prarabdha will force you to go towards your goal.There is no speciality about it.Indiyas are only working according to their guna set by desires of many lives.So ego of doing a thing is only ignorance.

-Tatwa janile tute bhranti,Bhava sagararu tari jaanti.-baba

-Gyana and vairagya are sons of bhakti.When kali came,gyan,vairagya become old and could not open eyes.Narada vowed to rise them with tapasya.Then sanat kumar said bhagvata can make them young again in kali yuga.-padmapurana,mahatmya of srimad bhagavad.

-Bibhuti will come,when characters of bibhuti yoga comes to you.

-Who wish to ascend(arruksha) in yoga,they should work without attchment and To climb in yoga(yoga rudha),shama(manonigraha,To control tanmatras in mind and become sama(constant))is the reason when problem comes in the field of work or not come.

14.MEDITATION AND CONCENTRATION:

-How to meditate with practical:(SATSANG 27 OCTOBER)

Inhale from left and exhale to right.4 times.

Inhale from right and exhale to left.4 times.

Do a pranayama or more.Inhale from both the nostril.hold for 4 times and then exhale from both.

Meditation-

1.Do khechari mudra.touch the tip of tongue to uneven upper part of talu.drink when much juice will be collected at the bottom of tongue.(during meditation)

2.Do mula bandha.squeeze it then open it then squeeze and open.Do this several times ,it will awaken kundalini.Squeeze it.(during meditation)

3.Now meditation begins-

Do kechari mudra and mula bandha.

Take breath and hold as much as you can.

Concentrate on muladhara chakra-in a lotus in which think of brahmaa-chant LAM LAM LAM.as much as you can in holding period.exhale.

Inhale..hold...swadhistana...VAM/WAM...narayana in lotus...exhale

Inhale hold...manipura...RAM...rudra in lotus..exhale

Similarly

In anahata...YAM...iswara

In visuddhi...HAM...shadashiva

In agyan and shahashvara...AUM...brahman...i am brahma sat chit ananda not this body and mind.i am infinite i am the only one all powerful everything aham brahmasmi,soham,etc.

Now remain in this chakra meditate in brahma bhavana.

Now meditate on this chakra at least 30 to 40 minutes and if possible more.You must increase it gradually.

In 10 minutes of meditation, mind will remain unbalanced.After 10 minutes it starts balancing and then within 10 to 20 minutes.It balances.Pratyahara ends here.Now meditation begins.dharana starts after 20 minutes.Now remain upto how much you can do.So minimum give, 40 minutes.If not possible anyday, then atleast 30 minutes.

4.Within 1 to 3 months,spiritual experiences will manifest definitely (like various colours which are different tatwas as the colours.one colour for one tatwa.In darkness lightening,various siddha like buddha will come etc.) If you are in perfect yama niyama and doing little bit of pranayama daily with a single asana always like padmasana and siddhasana.Whatever u choose remain in that asana.2-3 hours. If you can stay comfortable then asana siddhi comes.You must achieve it.

-Right chanting of AUM : A IS HARSHA(for small time.U IS DIRGHA(for long time) AND M IS PLUTA(just ending).So if for whole AUM u take 24 seconds,Then A is for 6-7 seconds.U is for 15-16 seconds and M is for 3 second.

- By changing breathing pattern u can control mind as emotions are related to breathing.MEDITATE INWARD UPON HEART.FEEL THAT U R IN EVERYONE AND EVERYTHING.U R GOD INDEED.SO ALL ARE.PRACTICE SWARA YOGA WITH DEEP BREATHING.PRACTICE SIDDHASANA.WITH DEEP BREATHING,FACE GLOWS,MIND BECOME ONE POINTED WITH INWARD THINKING,TONE BECOMES SMOOTH,STOOL BECOMES LOW BY PRANAYAMA.IF STILL NOT POSSIBLE.MEDITATE UPON FORMULAS,SCIENTIFIC THEORY,HISTORY,GEOGRAPHY OF UR STUDIES.MEDITATION CAN EVEN MAKE FOOLS INTO SAGES. UNFORTUNATELY FOOLS NEVER MEDITATE.PRATYAHARA(STAY AWAY FROM OBJECTS.CONCENTRATION EVEN IN DISTRACTION) MEANS MAKE THE MIND INWARD(antarmukhi).The idea of infinity, the idea of an ocean of light, the idea of all-knowledge and all-Ananda should accompany the mental repetition of OM, AHAM BRAHMASMI.BRAHMA=.The idea of infinity, the idea of an ocean of light, the idea of all-knowledge and all-Ananda.THAT IS U,INFINITE!!!

-Clarify your idea again and again. Think clearly. Have deep concentration and right thinking. Introspect in solitude. Purify your thoughts. Still the thoughts. Silence the bubbling mind. Allow one thought-wave only to rise from the mind and settle down calmly. Then allow another thought to enter. Drive off all extraneous thoughts that have nothing to do with the subject matter on hand. An efficient control over thoughts, through long practice, is a great help in meditation. Watch every thought very carefully. Shut out all useless thoughts from the mind. Your life must tally with your meditation.

-Concentration destroys multitude of karmas.And virtues flourish.

-There can be no concentration without something upon which the mind may rest. The mind can be fixed easily on a pleasing object such as jasmine flower, mango, orange or a loving friend. It is difficult to fix the mind in the beginning on any object which it dislikes such as faecal matter, cobra, enemy, ugly face, etc. Practise concentration till the mind is well established on the object of concentration.

-If you want to increase your power of concentration you will have to reduce your worldly activities. You will have to observe mauna (vow of silence) for two hours daily. A man whose mind is filled with passion and all sorts of fantastic desires can hardly concentrate on any object even for a second. His mind will be oscillating like a balloon. Regulate and master the breath. Subdue the senses and then fix the mind on any pleasing object. Associate the ideas of holiness and purity with the object.

He who can practise real concentration for half or one hour will have tremendous psychic powers. His 'will' also will be very powerful.

-He who can cook well,can meditate better.

To enjoy eternal bliss, u hv to connect with soul always. Two ways- Concentrate upon atma or stop the revolving mind bound with desires.

If u don't have concentration in ur study or something, do some niskama karma. When vasanas will lessen, u will be in tremendous concentration. SHIVA, god of destruction meditates upon nurturer VISHNU. VISHNU upon BRAHMA and BRAHMA upon SHIVA. SHIVA want to know about nurturing before destruction. VISHNU wants to know about creation and BRAHMA, the destruction.

When u concentrate upon something, the qualities of that object comes to you. So the saying what u thoughts, that u become. So concentrate upon sublime ideas, god, great man, sun etc.

When u r concentrated in some work or study etc, ur breath slows down. When u slow down ur breathing, eating etc., ur awareness level increases. U know about breathing as u can change the flow of breathing by just thinking; about eating, where it goes how much u need to eat more; about inner sounds etc. When breath ceases, u enter in samadhi, it is a thoughtless stage. Great will power and pure mind of having no desire is required to erase the mind altogether. ex- sandeep maheswari.

Pranayama helps in temporary control of mind. But self-inquiry is permanent solution to it. The best meditation time is when breath flows through both the nostril.

Like the muscle get strengthened when we give some days rest after intense exercise, when u focus upon a thing and take rest, after some days rest u need not to focus. Automatically u will like to focus. ex: song

Meditation in depth for brief time is better than meditation for long time with restlessness.

Meditation is greater than japa. Bhava is greater than meditation.

Irregularity is main obstacle in yoga sadhana.

In open space mind does not dwell much on outside and don't run. When all the channels of perception is blocked, prana moves upward.

Where you like, there u feel bliss because mind is one pointed.

Swami Sivananda says, "When you study a book, focus your whole mind on the subject in hand. Do not allow the mind to see any external object or hear any sound. Collect all the dissipated rays of the mind. When the mental rays are concentrated, illumination begins".

Meditation is necessary with karma yoga for brahma bhavana: This Sadhana- the constant attempt to feel that you are the all- can be practised or rather ought to be practised in the midst of intense activity. That is the central teaching of the Gita. It stands to reason also. Because God is both Saguna and Nirguna, with form and without form. Let the mind and the body work. Feel that you are above them, their controlling witness. Do not identify yourself with the Adhara (support for mind and body), even when it is employed in activity. Of course meditation in the beginning has to be resorted to. Only an exceptionally strong-willed man can dispense with it. For ordinary human beings, it is an indispensable necessity. In meditation, the Adhara is steady. So the Sadhana, the effort to feel Unity is comparatively easy. In the midst of activities, this effort is difficult. Karma Yoga is more difficult than pure Jnana Yoga. We must, however, keep up the practice at all times. That is absolutely essential, otherwise the progress is slow; because, a few hours' meditation on the idea that you are the all and identification with mind and body for a greater portion of the day, do not bring about rapid or substantial advance. Meditate regularly. Then only you can feel the unity in the universe.

If for one day you do not practise meditation, you will lose much; you will not be able to reach the original spiritual height the next day.

Worldwide our average focus time on one thing is less than 1 minute. So focus on a thing for 20 minutes.

Concentration multiplied by time of work is success.

Call forth all your latent energies or dormant faculties. When the house is on fire - how alert you are. How skilfully and promptly you act at that particular moment. You do not know where the power and the energy are flowing from at that time. You are fully concentrated. You contrive by skilful methods, then and there, to save your property and the lives of those dwelling in the house. You do marvellous actions and then, when the difficulty is over you say that some mysterious 'power of God' has worked through you!

Do not waste time. When once you have resolved on a definite line of action, carry it out dexterously, with a cool and calculating deliberation and consideration. Procrastination is the thief of time. One who procrastinates can never succeed in life, or in any of his undertakings.

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the energy are flowing from at that time. You are fully concentrated. You contrive by skilful methods, then and there, to save your property and the lives of those dwelling in the house. You do marvellous actions and then, when the difficulty is over you say that some mysterious 'power of God' has worked through you! Always cut the Gordian knot at once. Do not waste time. When once you have resolved on a definite line of action, carry it out dexterously, with a cool and calculating deliberation and consideration. Procrastination is the thief of time. One who procrastinates can never succeed in life, or in any of his undertakings. The vast majority of persons, even so-called 'educated' people, have no definite aim in life. They drift here and there like a log of wood on a restless ocean. They do not know what to do. After finishing their B.A. or M.A. courses students do not know how to proceed. They do not have power of judgment to select any good vocation that is suitable to their temperament, that will bring them prosperity in life. They become lazy. They are not suitable for any kind of speculative business or any kind of activity demanding knack, pluck and skill.

Difference between highest man to lowest man is of concentration on a job and concentration comes from high ojas. An animal has very little power of concentration. Those who have trained animals find much difficulty in the fact that the animal is constantly forgetting what is told him. He cannot concentrate his mind long upon anything at a time. Herein is the difference between man and the animals—man has the greater power of concentration. The difference in their power of concentration also constitutes the difference between man and man. Compare the lowest with the highest man. The difference is in the degree of concentration. This is the only difference. In human beings alone the storage of ojas is possible. One in whom the whole animal sex force has been transformed into ojas is god. ojas in brain cause illumination.

With the training of concentration man also needs training of detachment.

Just as when a chain is given to an elephant to hold in its trunk it will go along grasping the chain and nothing else, so also when the mind is occupied with a name or form it will grasp that alone. When the mind expands in the form of countless thoughts, each thought becomes weak; but as thoughts get resolved the mind becomes one-pointed and strong; for such a mind Self-inquiry will become easy. Of all the restrictive rules, that relating to the taking of sattvic food in moderate quantities is the best; by observing this rule, the sattvic quality of mind will increase, and that will be helpful to Self-inquiry.

-Sense-withdrawal is said [to come about] with twice six breath controls; auspicious concentration is recognized [to come about] with twice six sense-withdrawals. Twelve concentrations are said to be meditation by the experts in meditation. Ecstasy (samādhi) is said [to come about] with twelve meditations.

Concentration [is established] after five nādis [i.e., two hours]; meditation [is established] after sixty nādis [i.e., twenty-four hours]. By controlling the life force for twelve days, there will be ecstasy. If the brain is not supplied with sufficient prana, the mind becomes restless and disturbed, and constantly dives into negative thoughts.

Behold! You must be diligent and vigilant always. Do not give leniency to the mind.

Be regular in your meditation. Meditation is the very essence and life of all spiritual sadhanas.

In silence alone you can hold communion with God. When there is conflict of duty, sit and meditate. Hear the inner voice and act immediately.

During meditation one enters into a half sleepy state - this is called tandra. If one is really meditating, his body will be light and his mind will be cheerful.

If he is sleeping, the body will be heavy, the mind will be dull and the eye lids will be heavy.

During deep meditation you will forget the external world first and then the body. You will feel that there is no body. You will experience immense joy, indescribable peace. Natural retention of the breath, without inhalation and exhalation, will come by itself.

-Neti neti-not this, not this. It is a method of constant meditation upon brahman like flow of stream of water negating the whole name and form-neti neti.

-Without dhyāna, no vairāgya can come. In dhyāna you practice detachment.

-Concentration on the desired object comes automatically to highly rajasic man. He has no fear that is (i.e.) no tamah guna. Vairāgya dawns if shown right path. So many vasanas reduce then. Then man ascends to satwic pravṛiti.

-Yogah chitta vṛitti nirodha (patanjali yogah sutra). Always try to make chitta blank. As much as possible slowly reduce thoughts. At one time keep only one thought. Allow only one thought or try to make it blank. Don't use vast willpower. Slowly try to control it. Be cautious always what you are thinking. Are not you overthinking, allowing much thoughts than necessary. Speak with mind with viveka and

vairagya. Order it gradually. Be friend with it at first. Run with its thought but rein should be in your hand. Then check it gradually. This is yoga. Mind will be your chela soon. All powers in the world is associated with mind. So control upon it gives control upon all powers. So purify your mind. Try to have no desire so that thoughts will be less. Pancha tanmatra will have less effect on you. Follow gita. This must be learned even if whole life goes away for this. This will give all success both in material and spiritual world.

-Mana is a deveta. Reverse mana. It will be nama. So do nama to mana always and request not to deviate towards visaya. It will lead you to goal.

-Once babaji has a colleague from Spain. He had lost all his Indian currency. In those days babaji was in practice of floating in Mahanadi river using matsyasana. That person has talent to make sculptures in wood any idol. When babji asked him what is this? He said "it is my control over mind." Hence a work is necessary. That is purpose of work to develop concentration, vairagya and mumukshutva. Be attentive in every work. Raman maharshi was once asked to speak in one word essence of his teaching. He said, "Attention". In self always.

-Abhinibesh-sudrudha aagraha in world-mrityu bhaya.

-Any chitta vritti is made of any of 5 tanmatras (rupa, gandha etc.). But as we use eye and ear more, chitta vritti of these two (any picture or sound) comes more. But there are other tanmatras too. Chitta vritti is of 5 types-pramana (what we see or read from authentic books), viparjaya (mithya gyana), vikalpa (meaning known from sabda, ex: aham brahmasmi-what comes in chitta-meaning-that is a vritti), nidra and smriti.

-Meditation on truth i.e. brahman constantly is necessary to destroy old impression of bondage of mind. Meditation does not mean to sit long in cave. It means clearing veils and to put impression of brahman and negation of world in mind as soon as possible. So we need to have brahma bhavana, viveka, vichara always. This is meditation. It happens quickly if you close your eyes and have easy contact with impression store house. If mind is least disturbed then you can put this brahman impression easily. So it requires daily meditation hours by sitting alone, closing eyes and concentrating. And applying brahma vichara, vairagya, viveka throughout day.

-This body is like "jeeta jagta machine". In this machine you can know that you are god by introspection and tremendous concentration and practice over it. Till now there is no machine is created except this human machine who can crack this secret of universe. But it is not impossible that such machine will not be in future. Science is progressing very very slowly to find the answer. Man thought to know about this universe from outside elements, using outside auxiliaries or accessories like telescope or machines. Few thought we can know it quickly by introspection rather than extrospection. We must check ourselves that who are we and from what we are made, which we are searching in outside objects? They concentrated. They found answers and they are SAGES.

-Do little meditation before sleep especially try to see what mind is thinking. You will become thoughtless so that in sleep, dream will be less and you will need less sleep. Use yoga nidra definitely.

-Meditation on om-secret-I am all pervading in sthula rupa. Then go to suksma all pervading. Then to karana and mahatatva. Then to virama-silence. Just silence not even all pervading as there is no space. Just silence. A-sthula, U-suksma, M-karana, Virama-silence.

-Samputa-om (mantra) om, kleem (mantra) kleem etc. It is more powerful.

-Concentrated mind on one thing means few distraction. Connection with brahman will be definitely there as you have least distraction at a point. So what you desire on concentrated work, you are going to win it.

-Constant meditation on real truth is necessary to eradicate the ignorance that this world is real which is deeply ingrained in our mind.

-Antarmukhi vritti-concentration on brahman and not in tanmatras coming in mind. To win chitta (5 tan matras) means winning all indriyas. Avoid tanmatras and join it with silence or brahman.

15. GURU:

Don't search for GURU. Guru will come to u when u will be purified. Like mind attracts each other. That

person should be ur guru who treats everything and everybody equally,who sees brahma in everything,to whom u will be attracted and other spiritual peoples will also be attracted towards him.Use ur mind there.So without purity neither u can recognize ur guru nor guru will come to u.So practice brahmacharya at first.Guru should be ur ideal like whom u want to be,to whom u always see in respect.

Even if u would not get a perfect guru,go to someone who have experienced even little bit of spirituality,who can help u untill u get a perfect guru.

Cases of those who had attained perfection without study under any Guru should not be cited as authority against the necessity of a Guru; for, such great men are the anomalies of spiritual life, and not the common normality. They come into existence as spiritual masters as a result of the intense service, study, and meditation practised in previous births. They had already studied under the Guru. The present birth is only its continuative spiritual effect. Hence, the importance of the Guru is not lessened thereby.

Some teachers mislead their aspirants. They say unto all: "Think for yourself. Do not surrender yourself to any Guru". When one says, "Do not follow any Guru!", he intends to be the listeners' Guru himself. Do not approach such pseudo-Gurus. Do not hear their lectures.

Guru is very essential to know the secrets of vedanta.His words are essential.Mere book learning will not suffice.

The guru must not only be a Brahma-shrotriya (well-versed), but a Brahma-Nishta (established in Brahman) as well. Mere study of books cannot make one a guru. One who has studied the vedas and who has direct knowledge of the Atman, through anubhava (direct experience), is a guru. If you find peace in the presence of a holy man (mahatma) and if your doubts are removed in his presence, you can take him as your guru. When the guru gives the mantra to his disciples, he gives with it his own power.But you should have a receptive mind.If you will only doubt,nothing will you get.

-Real gurus lives lonely with few disciples,they have strict eye on disciple,who is in the search of right disciple,brahmabetta and sastragyani(know the gist of sastras)so that they can clear any doubt of disciple through atma gyan.A real guru does not mean who can speak at length on any scripture,memorise it and make understand people.That man is real guru,who have indriya nigraha,who has won over all bad enemies of mind, who may not speak fluently but whose one word is sufficient and can change the disciple.Who may not speak wonderfully but who can change people,have high ojas,brahma tejas.Only by living a long time,we can know a sadhu truly ,not by just one or two meetings.

-Samsari people go to temples,tirthas.Spiritual jigyanis searches for gyanis so that they can become gyani.Spiritual people should not mix with samsari jivas.They are in maya in tension of stree,dhana,son.They speak those things to us and make us fall in maya.Their aura have visayasakta bhabhana.-Baba mouni

-A Mahatma is a Kalpa Vriksha. He bestows everything on his devotees. The extent of his power depends upon the degree of devotion he possesses. A Mahatma is a Chintamani. One can get anything and everything from him. Qualify yourself. Purify yourself. Empty yourself. He will then fill you with realisation, light, joy, prosperity, immortality and bliss.-Sivananda

-Brahma vidya can be imparted only between two people not even three.Otherwise it will not pass well.-Baba mouni.

-Deeksha should be taken by looking at astrological readings as it is new birth.Similarly the case of house,marriage etc.-Mantra mahnaba

-A man who has pierced visuddhi chakra loves only to listen about god and speak about god and even in simple things he has true feelings(Not just showy speaking) of god's work not his(egoless).-Ramakrishna.And i found it very true residing with mouni baba.

-guru means bhaari(heavy).Laghu(light) goes to guru.

-Satsang with brahma gyani mahatmas will raise viveka of aspirants at once and puts deep impression on listener which is not easy to remove from chitta and that can't come by mere reading books.It destroys much vices by raising viveka like rising of fire in candle.Their adhyatmic teja will enter in our bodies and changes altogether.Only strong minds can change we weak minds.know this.So satsang even with 2nd hand aspirants are very important even if for short time.Wise men never leave chance of

satsang. What tremendous tapasya can't do, satsang of few minutes can do. Nama sankirtana is also satsang. Sivananda says, if you can't get brahmagyan saints, catch a good aspirant. If you can't, then join together and do satsang at one place with nama sankirtana, reading books by saints like gita, satyanusarana etc by raising spiritual waves at that place. It recharges body and mind, it boosts confidence that I have God at my back, it increases willpower. Fools avoid satsang. Don't do that. 99.99% people don't know the effect of gathering and singing Lord Hari's name. They think what will happen with few minutes. I have so many duties. To hell to their duties, to hell to their work who have no time for satsang. They act like PM. Even PM have time for satsang. Work is always there and will be. It is rajasic prakruti. How can santi i.e. satwa come to those who are in rajas.

Upanishads speak that brahmagyan can't be known by reading books. Only by listening from brahmadarshi saints and then pondering alone with viveka vichara, it can be known. True guru don't inspire much. He directly transfers power to aspirants through talks, through eyes, through hands, through legs, boosts self confidence and willpower. -Vivekananda. I am not here to take inspiration. Power is being imparted day by day. Without great prarabdha, living with great saints is impossible. So great saints make few disciples. True guru at first gives training, then deeksha. But exceptions are there where disciple is trained already.

-Pranami and dakshina is necessary while you meet a saint. Otherwise meeting will not be fruitful.

-Adhytmic giants are not known by erudition of scriptures but by indriya sanjama. Control of tongue fully is very hard. Control over it means control of all.

-Guru will come to you when your body and mind is purified to give you upadesha (Aham brahmasmi, tatwamasi). Knowledge of brahma gyana will be transformed and mind will be changed. God's grace will fall through the grace of guru. Guru is sakshat parambrahma hence.

-There is vast adhyatmic world which is totally unknown by 99.99% people. Only a true guru can connect us to it. There is not even 1% doubt in it.

-There is one sankalpa in paramatma that is to give gyana and take person out of maya. After destroying all karmas by asampragya samadhi for long time, if a person have a desire to work for universe, then after death he born again as avatara as he has single sankalpa like paramatma.

-Guru, whoever if you choose him, if you think him guru (heavy) and yourself light, then you become receptive and you will learn something.

-In desireless antakarana (mana, buddhi, chitta, ahamkara) of a disciple only the guru's words make impression in his heart like oil drops sticks in mirror. He will know brahman through his upadesha. -yoga vasistha.

-Baba checks our mental strength by criticizing tremendously. How much we can keep our balance of mind.

-When guru gives diksha, he gives some part of fruits of his tapasya. And tapasya is not unlimited. So the disciples should be less. Guru gives tapasya fruits according to capacity of disciple

16. SIGN OF ADVANCEMENT IN SPIRITUAL PATH:

-Vivekananda says in his book karma yoga "As is Karma, so is the manifestation of the will. The men of mighty will the world has ever produced have all been tremendous workers — gigantic souls, with wills powerful enough to overturn worlds, wills they got by PERSISTENT WORK through ages, and ages. Such a gigantic will as that of a Buddha or a Jesus could not be obtained in one life. The more persistent concentrated work you will do, more great will be your will power."

Peace, cheerfulness, contentment, dispassion, fearlessness and an unperturbed state of mind under all conditions.

That which gives you peace, joy, satisfaction, exhilaration, expansion of the heart is virtue and that which brings restlessness, dissatisfaction, depression and contraction is vice.

JO DARTE NAHI WO MAR KAR BHI MARTE NAHI. The whole upanishads repeat one word often to become fearless. Man who comes out of death becomes fearless as I have seen in my sister jayashri. Fear is dispelled by self-knowledge; by asceticism one wins what is great and valuable and peace is gained by selfrestraint. Have no fear either to fame or defame.

Where there is fear, there is no god. Where there is god, there is no fear.

-Shama, dama, satya, titiksha etc. gives fearlessness (no attachment with anything). Fearlessness gives chitta suddhi (not that chitta suddhi will give fearlessness). At first fearlessness, then chitta suddhi. Peace deserts the lustful. It can't be found in greedy persons. It is the ornament of sages and saints. There is nothing to fear really. Fear is due to acceptance of suggestion. Victory over fear really means victory over the thing that we fear. We attract to ourselves the very things we are afraid of. That is the universal law of nature. You need not be afraid of anything else in this world save fear itself.

Auto-suggestion helps a lot in removing fear. Assert the truth of being. Assert, "Nothing in the three worlds can make me afraid. I am absolutely fearless. My will is strong and irresistible." Make friends with the threatened experience, or the things you do not like. The raja yoga method is to repeat the formula: "I am courageous" or "OM courage". In the morning meditate on the virtue of courage.

The devotee's method is to pray to God with faith and sincerity and to make perfect self-surrender: "O God, make me fearless. Grant me the virtue of courage. O Mother, take thy son in thy lap. Thou art fear; thou art courage. Let me see thee alone in all these forms". Feel the invisible helping hand of the ishta devata (your own deity). Have strong faith. Real strength lies in fearlessness. Remove fear of all sorts.

The vedantic method is to enquire: "Who am I?". Identify yourself with the inner Self. Assert: "I am the embodiment of courage - I am immortal Atman - I am not this perishable body. Who is to fear whom when all this is the Self?" This will destroy fear to its very root. How peaceful and strong are they who have victory over fear. May we all shine in divine glory, radiating courage all around. May the divine splendour, the brahmic aura shine in all faces and remove the darkness of fear, ignorance and terror. May we all attain that state of absolute fearlessness - brahmi sthiti (the state of Brahman). May we become one with the fearless Brahman.

Man creates trouble and misery for himself. Give up all sorts of fears. Stand up like a lion. Draw courage from within. There are many people who are so timid that they will not move around at night. Even when they see a cat at night, they tremble. What a shame.

They are embodiments of timidity. They are 'moustache ladies'. There are some sanyasins (monks) who repeat: "SHIVOHAM SHIVOHAM" ("I am Siva") - but they tremble with fear when they are put to a little test. They perspire and quiver when there is any impending danger!

They are poor, miserable specimens. I always say that a dacoit can become a good vedantin if his energy is turned in a spiritual direction, because he is absolutely fearless and has no deha adhyasa, (feeling "I am the body"); but not a timid man.

Fearlessness is the greatest qualification for a spiritual aspirant. All fears are imaginary. They have no real basis. When you think seriously they will melt away like snow before the sun. Think a tiger or a lion has come in front of you, and you will have to face it. Think that you are placed in front of a machine gun, and that you will be blown up right now. Draw courage now. Think of the verses of the second chapter of the Bhagavad Gita. They deal with the immortality of the soul. Again and again think of the divine verses of the Avadhut Gita. You will become courageous - though perhaps not all at once. Gradually you will find that you are gaining courage.

Constantly think that you are the Atman, the Self. You will gradually develop great courage. Worry and fear are fearful forces within us. They poison the sources of life; they destroy all harmony, vitality and vigour. Thoughts of cheerfulness, joy, and courage are healing and soothing. Always be cheerful. Always laugh and smile.

Just as darkness cannot exist in the presence of light, so also fear cannot exist in the presence of self-denial or Self-realisation or courage. Exhibit undaunted spirit, intrepidity and manliness. Make a strong resolve: "I will die or realise the Self". Give up the idea that you are the body. Fearlessness is one important sign of a liberated being.

Any disease is intensified by thinking about it. An ordinary ailment becomes severe by entertaining unnecessary fear.

Shyness is a form of timidity or low fear. Shyness manifests when one is in the wrong path. Every woman knows that the goal of life is God-realisation, and yet she engages herself in sexual matters. This wrong action makes her shy when she appears before any man.

A shy boy or man cannot express his thoughts boldly. He cannot look directly into the eyes of another man. He cannot freely approach any stranger. A shy man does not get on well in business or in the office.

Modesty is not shyness. It is decency or chastity. This comes from politeness and polish of character. Those who are shy should try to talk with others boldly. They should look directly at the face of

others. Shyness is a great weakness. It should be eradicated quickly by cultivating courage.

A timid man has a chicken-heart. He is unfit for any public activity and for any kind of adventurous work.

A timid man cannot become successful in life, he cannot deal boldly with his customers in business. A timid man is afraid of losing his life. He is much attached to his wife, children and property. He is afraid of public opinion.

A timid man cannot talk even a few words with force and emphasis. So eradicate timidity. Eradicate it by developing courage. For timidity is a curse - and it weakens a man.

Pessimism is a temper of mind that looks too much on the dark side of things. It is the doctrine in which the whole world is bad rather than good. This is very depressing. Vedantins are wonderful optimists. Though they say that the world is unreal and they talk on dispassion, this is to create a distaste for the worthless life of this world, and to create a taste for the immortal, blissful life in Brahman.

The opposite of pessimism is optimism, which always looks on the bright side. Carelessness and forgetfulness are two evil qualities that stand in the way of success for a man. A careless man cannot do any action in a proper manner. These qualities are born of tamas (inertia). Application and tenacity are unknown to a man of carelessness. His superiors soon get displeased with a man who is careless and forgetful. There is a lack of attention in him.

Develop a strong desire to remove these two defects and to develop carefulness and a good memory. Many people are always diffident. They have no self-confidence. They have energy, capacity and faculties but they have no confidence in their own powers and faculties, in their ability to attain success. This is a kind of weakness that brings failures in all attempts.

A man appears on the platform to deliver a lecture. He is a capable man and he is well learned, but he is diffident. He foolishly thinks that he cannot produce an impressive speech. The moment this negative thought occupies his mind, he becomes nervous - he stutters and stammers. This failure is only due to his lack of self-confidence.

You may have little capacity and yet you must have full confidence that you will succeed in your attempt. There are people who have very little material and little capacity, and yet they thrill the audience. This is due to their confidence. "I will succeed", they say, or, "I am fully confident of my success".

Guru, mantra, mala and ur sadhana process and spiritual experiences should be kept secret till u reach ur final goal otherwise doubt may crop up and only faith upon these four is very important. U should only speak about ur sadhana to ur guru. In rare cases u may tell others. You will lose power due to others' envy, bad thoughts, your ego etc.

When it is known as there is no second object, all fears disappear.

An ounce of practice is greater than tons of theory.

Little proof of spirituality comes after few days of sadhana. This little proof is sufficient enough to force the man to lead a spiritual life seriously.

Sri Shankaracharya defines in "Atma-Anatma Viveka": "Whenever a mind engaged in shravana (hearing) and the rest wanders to any worldly object or desire, and finding it worthless, returns to the performance of the three exercises - such returning is called samadhana."

The mind is free from anxiety amid pains. There is indifference amid pleasures. Only when a student can keep his balance of mind even in a battlefield when there is a shower of bullets all round, as he does in a solitary cave in the Himalayas, can he be really said to be fully established in samadhana.

The great danger of psychic powers is that man stumbles, as it were, into them, and knows not how to use them rightly. He is without training and without knowledge of what has happened to him. The danger is that in using these psychic powers, the sexual feelings are abnormally roused as these powers are in fact manufactured out of the sexual centre. The best and safest way is to avoid psychic manifestations, for they play the most horrible pranks on their ignorant and untrained owners.

He who gives himself up to the Self that is God is the most excellent devotee.

Where there is increase of satva, there is brightness, lightness, joy, purity, strength, peace and illumination. Your important duty is to increase satva and control the senses and the mind.

Other duties are secondary only. A sensible man only can understand this point.

The mind is wandering (ksipta) and unsteady through the disturbing energy rajas (passion) which makes the mind run towards various sensual objects. The mind becomes (mudha) forgetful when it is filled with tamas (inertia). Deep sleep supervenes on account of excess of tamas.

-If you remain in satwa, automatic work will come. You will not have to search for job.

-Intelligent vyakti becomes silent by looking at this chamatkara world.

-A satwik man can detach himself from work at any moment when required though he works dynamically.

-A adhyatmic person is always happy. Happiness is first sign of person having spiritual strength even in bad circumstances. Dukhkha is tamah guna. It comes from alasya, nidra, maithuna (sex). By these three things a person comes to inertia. So never ever sleep in daytime. Very dangerous.

-Titiksha- to bear. Krodho - tamah guna. Kama - rajas when badhita creates tamah (krodha) which is agyanata.

-If you can say sivoham even before lion, if you can say sivoham even during the time lion eats you, then know that you are really a vedantin. You are god indeed. Exam of knowledge of vedanta should be given in difficult situation. If in pleasure you will say i am brahman, the god. But in pain if you will say oh god save me. Where is the brahma gyana? Where is sivoham? A true vedantin never despairs. He is everywhere. There is no need of anything to satisfy anything. He works only for god, only for work's sake.

-When you are weak, you do vices as you need something, you will have selfishness, your mind is not sthira as you are feeling weak. So be strong. Always assert even in worst circumstances that i am strong. I am brahman. Power of world is within me.

Now next when you do vices, you become weak as selfishness, need will make a habit in you. Your mind become disturbed. So never ever become weak. Otherwise you will act madly and in immoral way. So remain strong. Conserve prana in body. Practice brahmacharya in mind, body and speech.

-Trees also sleep. You can know them by looking at night. Suryamukhi move towards sun. Marvellous creator god. When you will feel these simple looking things as great creative architecture of god, know that you are near reaching god. I have not reached at that point. Just started.

17. TYPES OF PEOPLE:

Two types of teachers are there in world : one who argue when students shout and other one becomes silent for some time till students become silent. Then without any debate upon indiscipline they continue. Students hail the type of later one.

People of lower mind enjoy physical pleasure. People of higher mind enjoy intellectual pleasure. Still higher spiritual pleasure.

A poor man when becomes wealthy, He will think of money as important than spirituality because from childhood he has suffered. A rich man enjoys enormously. Run after money and pleasure is dangerous. It makes man away from god from yourself. So for everyone a decent house, little money and too much education is required so that he can do sadhana. Neither much money nor less money is good. Without wealth how can a man will know that these are perishable. After enjoyment, when he will not be gratified, then only mind will bent towards god. But there is a exception: sexual pleasure because it can deteriorate ur health. You may research in anything from drug to stealing. But stop for a moment. There is an exception: sex related stuff. Once u start pondering in it, u will be devastated like dry leaves.

3 TYPES OF MAN ARE THERE-ONE WHO BELIEVES THAT THERE ARE GHOSTS. SOME SAYS THERE ARE NO GHOSTS. BOTH FEAR. BUT LAST BUT WISE ONE SAYS THERE MAY BE. WHO CARES AND WHAT WILL HE DO IF THEY ARE THERE. I DON'T FEAR.

4 types of people-one who doesn't uplift himself and others. other one who uplifts himself but not others. another who doesn't uplift himself but do with others. Last but the best one is who uplift himself and also others. Mere being with him is an inspiration.

3 types of people-one who only says; one who does what he says and third one who speaks through his works. And people start to follow this third one's works readily. Be an inspiration for the world.

-Sthula sarira-tamas-so it is sthula-jagrata avastha, suksma sarira-rajas-always active-mentally-swapna, karana sarira-satwa chitta-susupti avastha.

Tamah happiness desires-lowest-indriya sukha-deh vasana, Rajas happiness-desire to win, for respect etc.-lok vasana, Satwa happiness-desire of knowledge(material)-more higher is desire of spiritual knowledge.-sastra vasana

Higher man have higher type of vasana. Lowest type of man only live for body(tamah). Then for

respect. Higher type of man take interest in art, creativity, knowledge. Still higher man have interest in spiritual knowledge. Highest type of man are gunatita.

18. SELFISHNESS IS FOOLISHNESS IN THIS EVER CHANGING WORLD:

The person who leads a life of purity and dharma, entire universe with all god and goddesses are ready to help them in trouble. SELFISHNESS GIVES SHORT TERM HAPPINESS AND SELFLESSNESS MAY GIVE SHORT TERM PAIN BUT IN LONG TERM IT IS LIKE NECTAR. A YOGI GOES TO WIN OVER DEATH. SO WHATEVER FIELD U MAY BE, BECOME A YOGI. THROUGH INDIVIDUAL PERFECTION ALONE, WORLD PERFECTION CAN BE ASPIRED. BECOME SELFISH WITH RESPECT TO ATMA. BECOME UNSELFISH WITH RESPECT TO YOUR BODY, NAME FAME. EVERY RELATION DIES ONE DAY AS EVERYONE DIES ONE DAY AND EVERYTHING IS CHANGING EVERY MOMENT SOONER OR LATER. DON'T FALL PREY TO ANY OF THESE HELL LIKE RELATIONS. EVERYONE IS GOD. ACCEPT REWARD AND PUNISHMENT EQUALLY. DON'T CRY. DON'T FALL INTO THE CLAW OF ENJOYMENT. OTHERWISE THERE WILL BE NO ONE TO LOOK AFTER UR REPENTANCE. AND IT WILL ALSO DESTROY PEACE. U BECOME GREAT IN LIFE, U ACHIEVE GREAT POWER, POSITION, MONEY, RESPECT, HOUSE, BEAUTIFUL WIFE BUT AT LAST DEATH ENGULFS ALL AND THERE IS NO TRACE OF ANYTHING AND U NOW. WHO R U THEN?

More intelligent a person is, less likely that person is to be selfish because they think in long term.
-Help help help, whoever is in need. But remember one point for whole life: as much as possible do adrisya help (help in disguise). No one should know that you have helped not even you should not memorize it.

19. STUDY, EDUCATION AND COMPETITION:

It is very difficult to change the views of others. Do not try to convince others. When you are an aspirant, when you are gathering facts and knowledge from the study of sacred lore, do not argue with others till your thoughts have become mature and steady. Do not argue unnecessarily. Argument brings about hostility, heated feelings and wastage of energy. While writing don't focus on writing skills. Ideas are important. Skills will improve automatically. THE FIELD IN WHICH U R BEST, U SHOULD NOT LEAVE IT. NO MATTER WHAT IS UR POSITION IN UR OTHER FIELDS. Look at ur aim. Look at where r u nw. Form a path. IMAGINE THE WHOLE PATH FROM START TO END. When u can form the mental image clearly, it is a time to start and u will sure reach there if u r consistent in that path.

If money will be distributed to all equally among all in the world, after few years that will again go back to its masters. Money follows the mind.

During Sattvic moments, when there is preponderance of pure Sattva in the mind, you are in touch with the Divine Source owing to the cleanness of the mind-mirror. You will get inspiration. You will compose beautiful poetry, etc. Preserve those inspired writings. Jot them down in your notebook. Competition is good as long as it is with u as comparison leads to separation.

Jab apka gyan simayen langhne lagta hen, Tab sari duniya apke samne jhukne lagta hen.

To get job u need knowledge of world. But u must not strive more of it. Spiritual knowledge will show you path beyond world. strive for it.

Upanishads are like secret of becoming like bomb. who studies and understands it becomes bomb.

-Satstras said : Read aloud when you are diverted, when your speed decreases. Read a little aloud for sometime, then read silently. write down. Study is done by three methods: Reading aloud, silently and writing. Use it well. Always revise before sleep what you read everyday. You can memorise more-sastras. When we start study, if we have less concentration we must read aloud for 10-15 minutes, then silently study after gaining concentration. In japa also we should chant for few minutes aloud and then we should chant mentally.

-Remember again and again what you have read one or two hours ago. Area for memory in brain will develop. Similarly conceptual area, emotional area, righteousness area, willpower area will develop. What you force, that will develop in brain grey matter. If you want to think clearly like scientist, you have to search for answers rigorously. This is the success story. Meditation will develop all of this if done regularly.

-Astrology is lounkika satta. But alounkika satta is much more powerful than lounkika satta.

-Memory is a vritti (wave) in mind. If you study a chapter and then revise it as soon as possible, then crest of waves will be more like in water. But if you revise it after long time, then there is no trace or negligible amount of that chapter in memory. So you have to again throw the stone (reading chapter once again) to create the same vritti. But a revised chapter can be easily come out as vritti in

chitta. Due to revision within small time, waves get concentrated and saved. But in case of having no revision, waves came and went away after few days without being saved fully or not saved even a little amount except that you remember that I have studied it. Memory and knowledge increases when satwa increases and decreases when tamah increases. So don't sleep at daytime.

-How to memorize entire book by a mbbs student-essence of this video is focus on note making of questions and revising this handy questions(why,how,when,what) often instead of writing long paragraphs of answers(this may become great tool for revision of all future studies-just revising one or two page of questions in hand instead of 20 page of full chapter-useful for a big exam of whole 2-3 years in a 3 hour exams like neet and last exam of medical graduation-make note like him in future as no note making will not work there for such big books and you can't write another book by notes) and for now solution is focus on mcqs(In a topic ask questions to yourself why,how,what,when and answer them speedily in your memory just like a flowing pictures instead of reading them altogether. Don't read more, open a chapter. close your eyes and just answer starting to end of whole chapter in mind and then open your eyes and see what you left and then again close your eyes, revise it and then give exam. Use it. Also you may do it in open eyes if there is less disturbance. Then see result. Extreme speed in study will come.

20. TRIPLE FILTER TEST:

One day the great philosopher came upon an acquaintance who ran up to him excitedly and said, "Socrates, do you know what I just heard about one of your students?"

Triple Filter Test: "Before you talk to me about my student let's take a moment to filter what you're going to say. The first filter is Truth. Have you made absolutely sure that what you are about to tell me is true?"

"No," the man said, "actually I just heard about it and..."

"All right," said Socrates. "So you don't really know if it's true or not. Now let's try the second filter, the filter of Goodness. Is what you are about to tell me about my student something good?"

"No, on the contrary..."

"So," Socrates continued, "you want to tell me something bad about him, even though you're not certain it's true?" The man shrugged, a little embarrassed. Socrates continued.

"You may still pass the test though, because there is a third filter - the filter of Usefulness. Is what you want to tell me about my student going to be useful to me?"

"No, not really"

"Well," concluded Socrates, "if what you want to tell me is neither True nor Good nor even Useful, why tell it to me at all?"

21. VAIRAGYA/RENUNCIATION AND TIME:

MATURITY IS A STAGE AND NOT AN AGE. VANAPRASTHA SHOULD BE TAKEN AS SOON AS MATURITY COMES. SANYASA SHOULD BE TAKEN AS SOON AS VAIRAGYA IS DAWN. LEST U MAY NOT GET TIME LATER. HOPE AND ANTICIPATION IS OPPOSITE OF VAIRAGYA AND TYAGA. IT IS EASY TO LEARN, SPEAK, TEACH OF VEDANTA AND BRAHMA GYAN. BUT VERY HARD TO LIVE WITH IT.. IF U LEAVE WHAT U WANT THEN U WILL GET WHAT U WANT.. SADASIVA BRAHMENDRA. CRAVE FOR A THING, YOU WILL GET IT. RENOUNCE THE CRAVING, THAT THING WILL FOLLOW U BY ITSELF. If u hv desired a thing in a positive motive and u r in purity, then result is obvious. U will be surprised to find ur wish has come by itself accidentally. Sons have I, wealth have I, Thus is the fool worried. Verily he himself is not his own. Whence sons? Whence wealth? A person. who didn't earn knowledge in brahmacharya stage, who didn't earn money in grihasta stage, who didn't earn fame in vanaprastha stage, what will he do in sanyasa ?

Man is a mixture of three ingredients. These are the human element, the brutal instinct and the divine ray. He is endowed with a finite intellect, a perishable body, a little knowledge and a little power. This makes him distinctly human. Lust, anger and hatred belong to his brutal nature.

The reflection of cosmic intelligence is at the back of his intellect. So he is an image of God. When the brutal instincts die, when this ignorance is rent asunder, when he is able to bear insult and injury, then he becomes one with the divine.

A thirsting aspirant is one who practises self-denial. He always tries to feel that the body does not belong to him. If anyone beats or cuts him, either his hand or throat, he should remain quiet. He should not speak even one single harsh word - because the body is not his. He starts his sadhana (practice) saying: "I am not this body. I am not this mind. Chidananda rupa shivoham..."

One harsh word throws a man off balance and a little disrespect upsets him. How weak he has

become, despite his boasted intellect, his high position in society, his degrees, his diplomas and titles. Bear insult; bear injury. This is the essence of all sadhana. This is the most important sadhana. If you succeed in this, you can very easily enter the illimitable domain of eternal bliss. Nirvikalpa samadhi (super-conscious state) will come by itself. This is the most difficult sadhana. But it is easy for those who have burning vairagya (dispassion) and true yearning for liberation.

People will be astonished if you will not irritate even a little bit as every normal person get irritated. They will say he is something different, something special and respect you for it as you are a strong man.

First you must become like a block of stone. Only then you will be established in this sadhana. Now nothing can affect you. Abuse, ridicule, mockery, insult, persecution - none of these can have any influence on you.

Plunge into the world, and then, after a time, when you have suffered and enjoyed all that is in it, will renunciation come; then will calmness come. So fulfil your desire for power and everything else, and after you have fulfilled the desire, will come the time when you will know that they are all very little things; but until you have fulfilled this desire, until you have passed through that activity, it is impossible for you to come to the state of calmness, serenity, and self-surrender. These ideas of serenity and renunciation have been preached for thousands of years; everybody has heard of them from childhood, and yet we see very few in the world who have really reached that stage. I do not know if I have seen twenty persons in my life who are really calm and non-resisting, and I have travelled over half the world.

There are four important means for passion to enter the mind sound, touch, sight and thought.

-If you do not have sustained vairagya (dispassion), you will find no improvement or progress in spirituality. Vows, austerities, energy and meditation will leak out like water from a cracked pot.

-When there is a desire to see, then only you can see otherwise your mind may be elsewhere. When there is a desire to know about a thing, then only a thought comes. Intense vairagya will make you desireless and you will remain in satchidananda atman without a single thought of the world. You will run away from the world. Then after the fatigue, you will take rest for some time and all your requirement will be fulfilled by god at that place.

--One day whole world will be dead for us at the moment of death just in a moment. Think.

-When there is a desire to see, then only you can see otherwise your mind may be elsewhere. When there is a desire to know about a thing, then only a thought comes. Intense vairagya will make you desireless and you will remain in satchidananda atman without a single thought of world. You will run away from world. Then after long running, you will take rest for some time and all your requirement will be fulfilled by god at that place.

-Indriya nigraha of eye not only mean not looking at bad things but also not having attachment towards good thing. Total control of indriya is not wanting anything. May come or not. Rely on divinity. No interest in sight happiness (film, place etc.), no interest in hearing happiness (good music, good comedy etc), no interest in tongue happiness (good food like rosagola, any wish regarding food for taste) etc.

-The moment whole indriyas are controlled, then comes dawn of intense vairagya. At first avoid bad things, then avoid attachment from good things also. Not the thing should be shun but the attachment towards it. But shun all things that will create bad impression in mind.

-Kalpa comes. Kalpa goes. All this is repeating again and again. What can you do? What is your power? Almighty god can change this world in twinkling of eye. Sages know future by going to past suksma future which is dormant now from previous kalpas and speaks future.

-See this uncertainty of this world. God generated a virus (corona) and now with his will, plenty of people are dying. This is the fact of world. God is all powerful. What is your power to help others? He can immediately create few sankaracharya like persons when world is in danger. He can make impossible possible. To him we should depend, not to others, not to beg but to have strong believe. Raise your viveka vairagya. Come out of this maya.

-We human only need cooking. Rest of species have at least little bit of controlled tongue than human. They eat when they have appetite. Otherwise they will not eat. So also their sexual impulse. Only at certain period of a year or few years, they would have natural urge. Not like

us, whenever we want we would have urge. So dangerous humans are.

-Probably after 300 years, our text books of science will be fully changed. Today's science will be less relevant according to those times. Thus also geography, history, literature and every other subjects. Think. Now it is up to you whether you want to study it or not as you have known it is not most important thing to know as it is changeable. The more important is to know that important science which is unchangeable, which is the universal science and others are subset of it. We must know the fact that according to our body, we are like dust in this vast inexhaustible multiverse.

-Indriyajayi a man becomes, who is doing swadhyaya everyday. -yoga vasistha.

-Vairagya gives concentration and it leads to success. So develop vairagya. Indriya nigraha of all rasa, sabda, drisya, sparsa, ghrana leads to vairagya. Viveka of what is real and unreal leads to vairagya. Concentration comes which is the difference between man and man.

-Dohaa-Binu satsanga viveka na hoyi, Hari kripa bina sulabha na hoyi.

-Vishnu is different from other gods. Vishnu gives pain when anyone loves him till vairagya is dawn. When vairagya is dawn, then he gives everything. So have viveka, vairagya. Vishnu, satwic god is best hence. He is not like others. -bhagawat. Raja Bali is example.

-Religious grihastha can have only their liberation. But a sanyasi can be means to provide liberation entire country by giving example of him as fire of tapah and tyaga. Both are need for grihastha also.

-Progress in sadhana is always there whether you are pure or not. But if you are purer like ramakrishna (not wanting of worldly fruits), then progress will be intense. You will have concentrated mind as you don't want anything. When you are concentrated, you are peaceful and working. You then remain in brahman whether you know about brahman or not. So who is concentrated in an object, thing or anything, know that he is connected to brahman for that time (At least for certain percentage) as his breath is slower, indriyas are controlled fully for that time, he is peaceful and don't want anything. So he is in brahman, in silence. He is happy whether he knows it that it is brahman state or not. At that time what you will think, that will happen like in ramakrishna, he used to see boundary of fire around him just by thinking. Though it happens for all sadhakas who chant with ram beej and think like that but as ramakrishna was purer, his sankalpa was powerful and his thinking. So sivananda says,

"Strive for a thing, you will not get it, renounce the striving, the thing will follow you." This is secret of concentration on brahman. Today I understood this sentence (4 July 2020). Otherwise I had doubt on this sentence that if we don't strive, how can thing will I get? When you renounce, you rest at your own place brahman, the self and not roam around outside objects. Then chamatkara happens and you will get the thing. So paradox of life is after toiling hard when you give up that goal or hope and not strive for even other goals, when you have no desire left anything even for few days, when you are peaceful in those days not in depression or hopelessness, then the thing automatically unveils himself to you.

Bheema's sankalpa was powerful as he was son of vayu deva i.e. prana deva, his mantic worship of shiva for 2 minutes before eating fructified in reality compared to long worship by arjuna. Probably he used to at once move his prana to bhrukuti with full concentration. Though prana means energy, it is related to air. It gives power to flow. Energy flows in nadis. Apana (muladhara), vyana (swadhisthan), samana (manipura) and prana (anahata), udana (visuddhi). Swadhisthan-swa adhisthan-he remains on there as semen. Semen is entire genetic code i.e. full character at that time of himself.

-Anna-who eats others (Atti) (means all this body is anna. So he eats us fully and cover us in his body i.e. anna) and who is eaten by others (Adyate). -Adyate, atti cha iti annam-From taittiriya upanishad.

-Ichha tyaga is moksha. If one can't leave all ichchha at once, then one should renounce little by little. -yoga vasistha.

22. DANGER OF COMPANY AND BENEFIT OF GOOD COMPANY:

An aspirant is asked to give up company and observe Mouna, because on account of Raga, he will multiply acquaintance; on account of Dvesha, he will incur the displeasure of others by uttering some

unpleasant words. There is a sword in the tongue. Words are like arrows. They injure the feelings of others. By observing Mouna and giving up company, one can control the Vag-Indriya and remove Raga. Then the mind will become calm.

There are fifteen Doshas that arise from company. An aspirant should, therefore, preferably remain alone during the period of Sadhana. The Doshas of company are: (1) Misunderstanding, (2) Ill-feeling, (3) Displeasure, (4) Raga-Dvesha, (5) Jealousy, (6) Vampirism, (7) Attachment, (8) Mental sharing of pain of another man, (9) Criticisms of others, (10) Anatma topics, (11) Habit of talking, (12) Bahirmukha Vritti, (13) Idea and Samskara of duality, (14) Slavish mentality and weak will, (15) Contempt.

FORGET EVERY CONTEMPT BY THINKING WORLD IS UNREAL. OTHERWISE IT WILL CREATE NEGATIVE FEELINGS LIKE ANGER, JEALOUSY AND MAKE U WEAK.

If u don't get good company, be alone.

Live in an inner life. Speak little. Speak kindly, gently, genially, jovially, intelligently. Do not encourage fast friendship. Mix little. A certain amount of aloofness is very necessary, but do not be cynical, do not be friendless. This is a relative world. You have to be in good terms with hedonists, bohemians and epicureans.

-Don't think about persons who have no viveka. -patanjali yoga sutra. Think of sages and gods.

-10 things which are responsible for kusanga(bad company) or susanga(good)- 1.place 2.food 3.water 4.family 5.neighbourhood 6.heart 7.literature 8.discussion 9.job 10.worship method.If these are good,man becomes good.If bad,man becomes bad.A wise man should always give emphasize on these.-Bhagavata is gist of entire yoga,veda,purana etc.

Self-Reliance:

Pure reason urges a man to do what is the best. The asuric (lower) nature of man fights and struggles against the higher nature of the man. The impulses of a man who has not undergone the ethical disciplines run counter to his reason. All advice, all rebuke and exhortation, all admonition found in the scriptures of the world testify that the irrational part is not amenable to reason.

The basis of good manners is self-reliance. For this reason, the great founders and eminent teachers of all religions have repeatedly proclaimed the need for recognising the Godhead within and for self-reliance in the last resort, rather than texts, persons or customs.

Self-control is greatest in the man whose life is dominated by ideals and general principles of conduct. The final end of moral discipline is self-control. The whole nature of man must be disciplined. Each element requires its specific training. Discipline harmonises the opposing elements in him. Self-control will enable the aspirant to know the truth, to desire the good, and to win the right - and thus to realise the reality.

Discipline is the training of our faculties, through instructions and through exercise, in accordance with some settled principle of authority. You must discipline not only the intellect but also the will and the emotions.

A disciplined man controls his actions. He is no longer at the mercy of the moment. He ceases to be a slave of his impulses and senses (indriyas). Such mastery is not the result of one day's effort. It is acquired only by protracted practice and daily self-discipline. You must learn to refuse the demands and impulses of your lower nature. A self-controlled man is able to resist wrong actions, towards which a worldly man is most strongly impelled.

Discipline yourself and grow strong. Stand unshaken. Rest in the Atman (the immortal blissful soul). Perfection is not impossible of achievement. It is within the easy reach of human endeavour. All desires are fulfilled after Self-realisation.

If you lack wisdom, ask God sincerely and he will give you wisdom. Physical health, intellectual understanding, moral integrity and spiritual wisdom lead to ultimate perfection.

23. VASANAS:

Deh vasana, lok vasana, sastra vasana. LOK VASANA=Hamesa dushron ke liye achhe banne ki kosis, dushron ki nakal, dushren jesa banne ki kosis, dushron ke mapdandon pe khada utarne ki kosis, dushron se samman ki chah, samsar me prasidh hone ki chah, Ham dushron ke liye swayam par nakli mukhota chadhaye jine ki kosis karte hain.

By idol worship, fasting, service etc. Vasanas in mind become less. Our antahkarana becomes pure. In idol worship when we concentrate upon those gods we acquire their qualities. Main relevance of different different gods is for this.

-Visuddha(pure) antahkarana(mana,buddhi,chitta and ahamkara) persons whatever loka or bhoga if they desire they get.If they desire god,they get god only if they desire intensely than every bhoga in world.Till you desire bhoga ,you get only bhoga and rebirth to get all bhoga you desired and till you became satisfied.-Mandukya upanishad.Have goal to get god only comes after millions of birth.Faith that god is there,he is helping;If he desires,he can do anything;i don't have to struggle for bread and butter;i only need gyan.This type of faith comes after billions of birth.This is the one and only character of mumukshu aspirants who are in last birth.

-Chanting hari's name while clapping,due to acupressure health will be benefitted and desires will go away.

-Sufficient sleep as we need(not much) is required everyday.Average 7 hours for most of persons who does intense mental activity.Duration is flexible in many case as someone need prana sakti.Body must be rejuvenated well before it starts work again in night.Thats why we go to sleep.Yogis,brahmacharis need less sleep 4-5 hours.They go dreamless sleep.They have practiced it gradually decreasing time with increasing meditation.More sleep induces more sleep i.e. tamah.If you sleep more than 8 hours,then you will feel sleepy in daytime.That is not because you need it but because you have accumulated tamah guna.So beware from more sleep than necessary and never sleep more than 8 hours in a day.7 hours is sufficient for students especially brahmacharis.If you only require than sleep little more.But it should not exceed the requirement at any cost.And brahmacharya reduces need of sleep.Tamsik persons have break of brahmacharya always.So choose your sleep according to your need.Mental work uses 3 times more prana than physical work.So according to your work,your sleep must be.

-Karma yoga-concentrated mind due to we don't think about result i.e.past ,present, future,what were we or what will happen-then vasana gets purged out.And when we say i don't want(all 5 tanmatras),then i want(i.e. vasanas)get replaced.As today's vasana either good or bad is much more powerful than few years ago's vasana,so this niskama vasana will dominate and force you to work in niskama bhava.

-Karma yoga-vasanas are fruits of actions.When it is destroyed by karma yoga(Work without attachment so that vasanas get purged out and so the fruits of past actions and you will not get any fruit of present action),gyan(Yo know everything brahman and to think that i need to get that is foolishness),bhakti and raja yoga(pranayama ,dharana etc.).Vasana's are linked with fruits.Destroying vasanas means destroying future katma phala.So karma yoga is need of hour.

-Half of agyan gets destroyed just by sanga of a tatwa gyani saint.Another 1/4 get destroyed by viveka, vichara,swadhyaya from spiritual books .Rest 1/4 is your effort.It takes many lives to get all three.If one strives for one,others will come to him automatically in time. -Yoga vasistha.

-If you don't remember visaya(rupa,rasa etc.),the thing in which you have asakti,then vasana(desire-iccha) will not be sprouted.Whenever desires increases,use the sword of forgetfulness of visaya.-Yoga vasista.This is secret.Think.

24.EGO:

WHEN U WILL WIN OVER BAD QUALITIES LIKE TELLING LIES ,ANGER THEN ALSO SEXUAL ATTRACTION REMAINS.WHEN U STEP OVER SEXUAL ATRACTION THEN ALSO EGO REMAINS.ONLY WHEN U SUBDUE UR EGO.U REST IN SELF.SO NEVER HAVE EGO OF KNOWLEDGE,WEALTH,DISPASSION,BODY OR ANYTHING.EVERYTHING WILL PASS AWAY ONEDAY EXCEPT THAT SELF.THE WISE THINK OF INSULT AS NECTAR,AND FEAR HONOR AS MUCH AS THEY WOULD BE POISON.-SANTI PARVA,MAHABHARAT. BEKAR BOLNE SE CHUP RAHNA ACHCHHA HE.Don't preach untill u have become fully realised soul.Sometimes u may teach.But still stay away from it as much as possible especially voluntarily.When anyone want to learn then speak.Speak in the attitude of learning.Listen more.Otherwise it will create ego and u would not reach the goal.And if people will start to follow u,u will not get time for ur spiritual development.U must live alone in solitude. When u possess great treasures within u and try to tell others seldom are u believed. If good happens,then it is HARIKRIPA.If bad happens,it is HARIICHCHHA. One in every ten boy have dyslexia.then why do we have this vain ego of intelligence. Less ego means less thoughts.Zero ego means zero thoughts. Intelligent people never boast,listens more and don't show off their knowledge.Only in necessary

circumstances they speak. Fools always speak more and praise themselves to hide their weaknesses. Intelligent man can't be flattened by praising them but by telling them truth. Intelligent shows gratitude to the person who give them even the little knowledge. Fools never take good suggestion if it is not according to his samskaras and may show anger towards u. Fools love praise. So talk according to character of people by careful examination.

Praise is necessary only when it motivates someone to work. Otherwise praise without any truth is dangerous. It hides our fallacies. Stay away from every praise for u. Be with them who will show u ur fallacies, weaknesses etc. They are ur true friend. We should not praise a person when he is in overconfidence. We should praise them when they are in despair.

When a person comes, give respect. When a person goes give respect. When a person abuses u, give respect. When the same person says sorry, give respect. Never allow ur ego to touch u.

'If a man says he knows brahman, then he has not known'. - says vedas. By knowing brahman our ego subsides and is destroyed.

Only fearless person can bow down without any expectation.

There are three abodes of ego:

1) The gross or the Tamasic ego: It is completely demoniacal and makes the person always thinking and doing in negative way. It always keeps the person far from the Lord and from the divine qualities of peace and joy. He himself becomes the cause of all his miseries and sorrows as he plunges into the sensual pleasures only. He is always restless, always complaining. His life is full of unhappiness.

2) The Rajasic ego: It is due to delusion and attachment with the material world. The person becomes blind to reason, discrimination and the Goal of the life on account of his involvement in the worldly things, his bondages and 'my and mine' attitude. He is not as unhappy as the gross ego person. But he too loses the right path due to delusion. The result is he creates more and more Karma-bandhana and plunges deeper and deeper into the bog of Samsara and into the wilderness of the cycle of birth and death. So the ultimate outcome is the same as of Tamasic ego. Both are equally bad in the sense that both keep us away from our divine Destiny. In this sense, there is not much to choose between the two.

3) The subtle or Sattvic ego: This is desirable and helpful in the early advent on the spiritual path, for the simple reason that it keeps us out of the Tamasic and Rajasic egos and their consequences, and puts us onto the right, the spiritual path. It is a good ground to start spiritual Sadhana. But howsoever Sattvic or subtle it becomes, it is the ego principle and it remains so. So, so long as even the most subtle ego exists, one cannot have God-realisation, the Divine Experience. Selflessness, compassion and sympathy for others are the foundations of the subtle ego. It may be in the form of, 'God is my father and All-in-all. Everything belongs to Him only. Nothing is mine. I should serve Him in all His Forms. The entire world is His creation, His form. So I should do service to others, I should do Paropakara.'

So, the subtle ego sows the seeds of Shubhechha. Thus it is helping the Sattvic person in putting onto the path of knowledge. It makes his life Dharmic, ethical, pure. So it is not only a necessary prelude to the spiritual life, but it is also helpful in brining us out of the Dehadhyasa. In this way, the Sattvic ego is uplifting and sublimating one's life and is considered very beneficial. However from the point of view of Vedanta Darshan it is undesirable after a certain point. A mystic has given it an analogy of a golden cage. Though it is pure gold, very valuable, it remains a cage. Some mystics use the analogy of the three types of handcuffs — iron, silver and gold. The gold handcuffs look very beautiful, yet they remain handcuffs. So, for the ultimate Experience, the Sattvic ego is also to be transcended.

So, if one is not aware of his own greatness, he is a real saint. It is good to be good, but to be aware of one's goodness is not good. The moment you think you are good, you are no longer good, because the ego took charge and personality emerged.

-A man who treads spiritual path have to give 3 test: Kamajeet, Ahamkara jeet, brahman ahamkara jeet.

When babaji was in uttareswar temple in cuttack, once a lady who has a girl child said to babaji "my child is very unhealthy, please come." When baba went there, she shut the door and wanted to seduce him. Babaji was in mouna at that time. He immediately sat in vajrasana. That lady put his head on his dhoti of thigh. When baba looked her, hate came on her skin. After one hour she came out. Now baba came out. Her child also became characterless. So know that we have to give test. Prepare yourself accordingly. See mother durga in every girl. Don't hesitate to prostrate (sastanga pranipata) when situation will come before many audience. Have tapasya (tapeiba-fire (heat) created by indriya sanjama due to excess energy as energy does not go out).

-Bear insult,injury,scorn,disregard and criticism,not due to fear but for the destruction of your ego.This is extremely hard practically,tolerating insult or criticism for a long time.But if you can do this ,if you can bear unbearable pain ,know that reward will be extraordinary materially and spiritually. Brahmagyana will come automatically.Peace and knowledge,sama, dheer will radiate from your heart.

-There is nothing wrong or shameful if you don't know a thing.Kill this ahamkara.If any competitive feeling of differentiating or awkward feeling of disturbed mind or embarrassing feeling comes, know well that ahamkara has arisen.Just smile at this ahamkara.Tell him "You know well whole world is created by god.Same being is intelligent at this moment.Same being as fool in this life will become intelligent after few life more.This wheel is running for many kalpas after kalpa(creation of brahma) repeating again and again.Soon or later we all will mingle in this sea of source brahman and again come out as different being same as previous kalpas.Still this mind in this body is feeling as he knows more or sometimes feeling embarrassed.Just laugh.He will go away.When gyana comes,agyana vanishes.Apply.This is important.

-Remember bruce lee's word" empty the pot of ahamkara".Then you can blossom,then you can fill it with any knowledge or anything.If you have a feeling that"i can do it or i can't or i will not or i know it" ,then this ego is restricting the tendency that,"i can change or i will change or i will learn" and you can learn.You can do more embarrassing things before whole audience even if they are criticising you.So silence this ego.You are same being in everyone.Laugh at him.Talk with him and tell "ki re,toro puruna ranga baharigala".Be brahman.

-Only for dissolution of ego,you need to roam for 6 months or 1 year or 2 year.Otherwise after getting knowledge of brahman,why should you travel.Sthir ho in mind and in body also and do sadhana.Till you get a guru,you need to roam for knowledge.After this only to destroy subtle ego fully,you need parivrajaka jivan.If you have no brahma gyana,to get food in kaliyuga by living like avaduta is difficult.

-Asmita-aham asmi bhavana(i am there)-Sukshma of ahamkara(ego).

-If you surrender for karma and its result and do your duty,you remain peaceful i.e. on brahman.And What you want ,god will give you even if prarabdha is bad,as you have surrendered,no bad thought will come.So someone will help you when you are in problem.In the thinking of universal love.Here you don't think about past and future.You surrendered means you are in brahman.

-When prana divided itself to 5 type of vayu,everyone got ahamkara and complained as each one is greatest.-A upanishad.Similar is the case of world.Noone knows that they are from brahman.Brahman is not from him.

25.MAN VS WOMAN:

These days women are not becoming like men but men are becoming women. Similarly Brahmanas are not becoming sudras but sudras are becoming brahmanas.A question may come if boys can grow in spirituality speedily than girls,then why is it necessary for girls to be spiritual?Answer is that only girls are mother.A spiritual mother only can give spiritual and great children.So it is highly essential to make them spiritual even than boys.It is far better to be spiritual woman than to be a non-spiritual man as there is still upliftment for her even if little bit.They should practise at least bhakti and karma yoga.

26.RELIGION AND INDIA:

It is better to have a religion than to have no religion.It is better to have a god than to have no god.Religion unites us.To have a group of religion is better than to have no group.More it unites,more it is good.Greater the saturation,great is goodness which ends the thought of u and me.If religion separates people,then it is division.

So many gods.33 crore.frm plants to stone.Everything.Everything is brahman.God is like instrument. To bow down before god is good as it reduces ego,connects with self and increases power of faith. All inclusion is best.Thats why vedic religion has highest significance now a days.It may be true that there is no god or to say everyone or everything is not god.But all the misery ends when u belief in this concept, when u will see the man who is abusing u is none but u.u will never hate.Everyone helps thinking others as god.There is no fanaticism,bigotry,the ultimate end of u and me.Fanaticism will induce fear(like if u will not follow this path u will go to hell).That is true religion even the building of every religion has only this motive.Hinduism is a universal set and Rest are subset of it.A temple is a

domain of purity not because of god there. But because of pure environment there by thoughts of people of pure mind who assemble there. Only very few think bad there. Politeism is highest monism. People when become spiritual, they become extremely superstitious and fanatic. Intellectual bigotry will possess his head. They may also kill or die for it. Otherwise they will become irreligious like the situation of today. A little knowledge has muddled their mind. They can't listen anything good. It is very dangerous to have no religion. Moral values and a culture and a religion, maintaining these values are far better than laws and regulation.

Now they have tried to borrow this knowledge of ayurveda from the West and tried to build upon this new knowledge. Though a lot of light seems to have been thrown upon this subject in ancient Ayurveda, in the Ayurvedic approach to human health, we lost all that when those old things were discarded as superstition and useless and unscientific and no good. What the ancients had given to us, that we lost through contempt for our own literature. We became ashamed of it, we thought that it was some indulgence in superstition and foolishness. And whatever new knowledge there came from the West, that did not reach the masses who were steeped in illiteracy. When the British withdrew, illiteracy was about 82% in this land; 82% of the people did not know how to read and write. Only the remaining 18% were literate and they too were given the literacy so that they could serve as office staff, serve in the government machinery as clerks and typists and assistants. So, the whole thing was an unfortunate phase when we were neither there nor here. We lost our ancient heritage and gained nothing from the new knowledge from the West and so backwardness set in. It is only now, some thirty-five years after Independence, that there is more of give and take between the West and the East. Superstitions are there, still here only u will find true religion in its strength. WE SHOULD FIGHT WITH SUPERSTITIONS AND NOT WITH RELIGION.

To make the world listen, India must be strong not only spiritually but also economically and warfare. To become viswa guru, India have to do tapas. To make the deaf hear, we have to explode without causing harm.

-If india will not be in map, then world will fall down.

27. NECESSITY OF IDEAL AND WHAT SHOULD BE UR IDEAL :

A man becometh exactly like him with whom he lives, or like him whom he regards, or like that which he wisheth to be. That is righteousness which is for the upliftment of ur soul even if it is at the expense of whole earth

The man who can't stand by any ideal, fall in every attraction. If u have an ideal u may do wrong. but if u have no ideal, definitely u would have more wrongdoings. IT IS NOT OUR COUNTRY'S DUTY TO MAKE US RISE. IT IS OUR DUTY TO MAKE OUR COUNTRY RISE.

The person who have great patience and self-control is always successful in this world. (marshmallow test)

It is better not to make other fool than to be fooled thousand times.

He who desires the highest success in all matters connected with worldly profit, should from the very beginning practise virtue.

Don't become dharmatma, like a snake in a story. He choose not to injure and also not to hiss and beaten. So my boy hiss like snake but don't bite. One should behave towards another just as that other behaves towards him. Even this is consistent with social polity. Become worldly before worldly. But in heart always be pure. It is better to be silent when there is no harm.

Your life-mission is absolute dedication of all your faculties to the Lord, and not to be curious to know how He is to make use of you. It is not for nothing that He has hidden from our view His higher purposes. Our little mind cannot reason out the meanings of events which He brings to pass. So He does not take off the veil nor need we be curious to know. Surrender yourself to Him completely. He has already chosen you and He will give you commissions from time to time. Carry them out unselfishly and rise up higher and higher in Divine service. That will be the true expression, in thought and deed, of your love for God and His creation, the world.

IF U WANT TO TEACH SOMEONE, TRY TO TEACH THEM THROUGH THEIR INTEREST. IF U WANT TO MAKE THEM CHANGE, DON'T OPPOSE THEM AT FIRST. MIX WITH THEM. TALK WITH THEM. THEN SPEAK FROM THEIR INTERESTED EXAMPLES. SHOW THE WAY FROM THEIR EXAMPLES WHAT THEY WANTED TO LISTEN.

Sankaracharya says "My boy, secret to greatness is to never beg even in heavy anguish."

He that is graced with every virtue and is endued with humility, is never indifferent to even the minutest sufferings of living creatures.

Neither money pays, nor name, nor fame, nor learning, It is character that can cleave through adamant walls of difficulties.

Always serve others especially mother and father as they are embodiment of god for u. Don't abuse or criticise as they have every right in this life.

WHEN U WILL BE IN ANY ATTACHMENT OR FEAR OR FEELING OF AHAMKARA, IF U START DOING WRONG AND FAILED, THEN AGAIN U WILL DO WRONG, SO INCREASE IN UR SIN QUOTA. SO BE AWARE. Expectation kills patience; anger kills prosperity; miserliness kills fame; one angry Brahmana destroys a whole kingdom.

In this kaliyuga, to become successful is very easy as everyone wants to work less and everyone thinks that selfishness and smartness will make them successful. But the truth is just reverse.

If u don't see any further way ahead, keep going. Don't brood much over what will I do. Do whatever is at ur hand. Never ever become astonished at anything. In these days it is very easy to get a job because no one is working hard.

Without healthy body, there is no possibility of healthy and strong mind. Without strong mind, there is no possibility of brahmacharya. So guard the health of ur body but don't heed to decorate it. It will generate attachment. Eat healthy food. 100 years ago patriotism was to die for country. But now patriotism means who cares for his health. who rises before sunrise, who meditates regularly, who exercises regularly.

Even if u can't get up in the morning, don't stay away from putting on alarm. One day u will realize, make ur mind firm and then arise. Same is the case of every habit.

When an aged and venerable person comes to his house (as a guest), u should soar aloft. By advancing forward and saluting him, u should give him sit and talk well.

One should never speak of what one intends to do. Let anything you do in respect of virtue, profit, and desire, be not known till it is done.

More intelligent a person becomes, more selective the person chooses friends.

Don't disclose ur secrets whatever it may be, u will be vulnerable and attached to that person. Don't disclose ur goals and people will demotivate u through their thoughts, use this emotion of reaching goal (desire). Don't disclose ur plans, just do it otherwise before u do anything, other person will complete it and defeat u.

Everyone has central role in world.

The thing which we can't do, we call it as superstition.

'Log kya sochenge, ye bhi agar ham sochenge to log kya sochenge.'

Don't say "o lord, I am a miserable sinner." "Who will help u? U r the help of this universe."

Experience is the greatest teacher. But what we learn from that experience whether good or bad depends upon samskaras, experiences, knowledge, tendencies previously acquired.

Always be grateful to god and those people who have helped you in life. Don't take life as granted.

Everyone is unique. Find out your uniqueness and go ahead.

Ramakrishna once told vivekananda, "You are going with time. That is why time is testing you always. I am with Maa kali. how can I get time for you". For self-realisation you have to leave counting time.

If you believe you can you will succeed no matter how difficult the task is. Even if you will fail or be betrayed, you will come out of it because you believe.

Don't give unnecessary promise and take unnecessary vows. If you have taken a vow, then be firm with it. It is a great sin to break a vow or promise. Resolve at first. When you will become strong then u can take vow.

At first the whole world, then of nation, then of state, then of society, then of family and then think about yourself.

Give, give, give. Giving is the very nature of love. Giving expands and purifies the heart. Ask for no return. Ask for no gratitude. Where there is no free giving, there is no room for God.

Work on weaknesses and make it your best strength by working hard to remove this weakness.

Life is tragedy for those who feel and comedy for those who think.

Sometimes to attack is the greatest defence.

-The people have no bhagya or virtue that they can meet a great yogi. Otherwise the yogis always want to change the world.

-Whatever music you listen, you become. Choose the music carefully.

-Crocodile when gave birth to his children, he tests who can fight in water, who can have head above water. When mother sees crocodiles who are not able to raise themselves, THE MOTHER eats them. So

COWARDS have no rights to live.Live if you can only like lions.

There are two types of fish-Budhaa fish and chengti (small) fish.It is easy to catch chengti fish.But budhaa fish live deep within.It is hard to catch.So become budhaa fish.Increase your wisdom.Remain silent.But when you speak,roar like lion.Inspire through work.

In monkey group 1 male and others are female.When female give birth to a male child,then the group leader male monkey kills him.So this world us utter selfish.Remain in world but always in anasakta bhava with shield of vairagya and sword of viveka.-Baba mouni.

-If the whole essence,philosophy or goal of this world is only to collect bread or butter,to make buildings,or to know how much proton is there in this substance then i will immediately commit suicide.Why should i bother about that?I will die one day.Why should not that day be today.- vivekananda

-Always in this life never be astonished with anything.everything is possible in this world.What seems today as superstition may have deep scientific concepts to be released few years later.It was your fault that you did not understand it.

-ADVICE TO A YOUNG ASPIRANT: During the Master's All-India Tour in 1950, a young devotee of Bihar met him at Sri Sinhaaji's house. He had a peculiar problem, and the Master answered it in a still more paradoxical(self contradictory) manner."Swamiji, I am not getting co-operation in my Sadhana from the people in the house. They always put obstacles on my path. What shall I do?" the aspirant pleaded.The Master advised, "Behave like the most worldly man! Do not reveal to anyone your piety(devotion,reverence for god or parents etc.), your spiritual bent of mind and your devotion to God. Pretend that you are thoroughly worldly. They should not at all know that you are spiritually inclined. Then you will not have any opposition from your parents. But internally you must long for God. You must be regular in your Sadhana. You must weep in solitude over your separation from God. Then all difficulties will vanish quickly."Wherever you go,you must act like this.Be simple.Don't talk at length on spiritual topics.Be silent.Do your sadhana.But your mind should roam in spirituality day and night.When people will see you as doing yoga,meditation,speak them good for health and mind and be silent.When someone in need,help him in private and if possible in invisible way.This type of helping will elevate and purify you spontaneously and quickly.

-Legend has it that during a Deodhar Trophy match in 2004, while representing East Zone, Dhoni famously hit monstrous sixes in the direction of the selectors who had come to watch the match, which eventually paid the way for his India selection.So face the harsh reality face to face.

-Freedom only can cause growth.If you set free a man,he will either be great or be in wrong way.If first one is the case it's a blessing.If second one is the case,he will stumble but oneday he will realise that his way was wrong and never again he will strive on that way.Best path is giving freedom but with very little restraint with clear look in disguise.To resist a man and forcefully tell him to do a thing will not work.But if we can give him all possible ways either positive or negative with full explanation,there is high chance that he will listen you.If still he does not listen,let him go.Don't stop.Failure may be there as success is little late in this case but definitely as he is fully aware of road of failure which he is not going to tread anymore.He will come down oneday and then he is going to atleast listen you forever even if he still have freedom of choice.

-Misu moro deha ee desha matire,desha basi chali jaaantu mo pithire-gopabandhu das.Have such broad goal in life.Thile thau pachhe guna hazara,charitra(character) nathile sabu asara.

-Baji bajiki babaji.You have to face hard trials to become babaji.From mauna comes muni.

-Catch intensely lord vishnu's foot and don't let him go.Laxmi(Money devi) can't leave him and you.

-A powerful man can have vairagya,daya,kshama etc.

-A person who can do small works efficiently,he can do great things easily.A man is known perfectly from his multiple small small works not from only one great work.A true hero or yogi is always hero in multiple fields.

-See all leaders or politicians or great man. There is a teacher/guru/baba behind them.

-Be gambhir(sthira). Opposite is vichalit(not constant).

-Gyani, dhyani, mani, daani-Become one among them or all the four.

-Be Ganesha. Not Kartikeya. Ganesha turned around his father, mother and said I have travelled whole world but Kartikeya roamed whole world and came later. Ganesha won the challenge by applying buddhi that whole world is within my father and mother. Don't do "lamba chasa ghare upasa." What you eat or learn, you must use it.

-Using Mana buddhi for people having ambition and using chitta is for yogis who have no desire.

28. DOES BRAHMINS SUPERIOR:

(DOUBT) There is a huge chance that a brahmin's son will be brahmin. Real caste can be known only through astrological calculations. Have more sattwa than rajas and tamas is a brahmin. If he is bad, his good tendencies may be latent that will come to next descendant. Can a sudra's son be brahmin? By birth no. But by work can he be if he is spiritual?

How can matter be responsible for thoughts.

Only joga purushottamo will touch the concept of varnashrama and vivah samskara.

29. LEADER:

India got independence very late because people only rely on leaders. They don't think themselves as small leaders in their respective fields. A leader has some characteristics which is different from others. He should be fearless, selfless, influential talking, vision etc. These all characters are in a spiritual person. One who is spiritual arises before sunrise, meditates at morning and before sleep. A person who is spiritual is fearless as he thinks God is behind him, he practises brahmacharya which gives power to control over mankind, his willpower will be great, he will be workaholic, never indulge in any bad things, always speaks truth, helps others. What is not in him. Every leadership quality is there. Faith is a great power. It increases knowledge.

The leaders are always the fearless lions, may be good or bad. But the great leaders are always sages throughout the history. And the study of history gives us glimpses of mistakes of past.

Let the people judge and follow you by your actions, not by words. Only great leaders speak through work.

-Revolution is quick when it comes from the people to do something and they will not depend upon govt. for it.

-If you will not face the world and its challenges at those time when it comes and do not learn, then this universe will teach you same thing in a harsh manner within short time. So be aware and learn.

"You will have to lecture at least for 5 minutes in English and Hindi and do Kirtan also with Nritya whether your body is willing to bend and move or refuses to move. If there is difficulty in lecturing, kindly cram a few lines from my books. If cramming also is difficult, read from a piece of paper. If you show or exhibit your foolish obstinacy like a child, there is no other course for me than to carry you and put you on the platform. Don't give room for this extreme manoeuvres in these cold days."

Many students were turned into wonderful orators and Kirtanists after such compulsion by me in the early stages. I want everyone to be a fiery lecturer. People should learn to express their thoughts.- Sivananda.

-When you practice something, then only others will do that if you advise it for others. Otherwise no one will follow you.

30. BRAHMIC CONSCIOUSNESS: Make breathing slower. Smile by looking at everyone. Think that the whole world is happiness. Imagine you are in highest happiness, in peace and you will feel happiness actually. Concentration should be inward. Feel the coolness of breath in heart. Think you are blazing like sun. Your face is shining in brahma tejas. Think you are God. All are God. There is none except Brahman. See Brahman in towel, soap, tree, dog, women in everything. Feel it by placing exactly in their position and work. Give respect to everyone. Do salutations inwardly. Everybody and everything is divine. Only consciousness is different in different objects and living beings.

Zero desire or no selfish desire means sense of satisfaction. It is brahmic consciousness. Think that you are satisfied and you will be in brahmic consciousness. You are absolutely free. Just think that you are infinite. You are sky. You are buildings. There is nothing to get and you will feel the coolness in heart. That is desirelessness. Being infinite is brahmic bhavana...

U r united with whole universe. More u r united, more the inner peace u will feel. We all r connected. We just have to remind it. Spread happiness mentally everywhere. First u be happy then spread all light. Think 'let all be happy'. Feel that everyone is happy. Then u will be happy. What u give that u get. This is the secret. So the powerful mantra "sarve bhavanthu sukhinah. Sarve santu niramaya. sarve vbhadrani pasyantu ,ma kaschit dukkha va bhave"

Expand expand. Love is expansion and selfishness is death.

Think u r expanding like sun throughout the area in a circle. Everywhere is light u r at the centre. U hv no body and only eyes to imagine. Then expand with whole universe.

There is a question that "how the whole world is within atman ?" Atman is all pervading. Actually significance of atman is relatively true. There is none but only brahman. As whole universe is brahman and whole universe is within u, so u r brahman itself. There is no atman. Take one part of sky. What is this? It is sky. Similarly atma is not limited to space. It is all pervading and having no limit. Atman is Brahman, which is only bound by 3 layered body and panch koshas or sheath. Only vibration of thoughts make this body.

Sthula sarira is what we see. Your body is made of anna i.e elements of this world. Suksma sarira have 7 chakra body shining by light with all nadis and prana therein. Karana sarira is made of only chetana or thought with spinal cord of brahma randhra having no light. When the anandamaya kosha is expressed, we are in karana sarira. But there is individuality of atma with its karana sarira. When we open up our anandamaya kosha, there remains no atma bound by bodies. It becomes brahman. So the upanishad says atman is brahman. There is no differentiation. Only due to body brahman becomes individual atman. This is the maya. These three are only bodies not atma. That's why it is said that atman is incomprehensible. Atma's domain is the domain of brahman itself. After death only sukshma sarira travels, containing atman. But atman is all pervading. The doubts will be cleared only after realisation of self.

World is unreal, means there is world but not what we see. There is creation from karana or chetana or thoughts, from brahman alone. Brahman takes many forms. Many becomes atman bound by bodies and the world is covered by one or more of five sheaths and this is called as creation. But ultimately there is brahman alone.

Before creation, there was only consciousness. From consciousness comes all physical, subtle and mental world. So all is brahman, consciousness, all knowledge-bliss.

Clear unbiased thinking is only possible when you are peaceful, in brahma bhavana, when you have no active indriyas. There only viveka will give you sure way.

When you are in dharma sankata, when you are in doubt which path should you choose, choose that path which will give u brahma bhavana where you have peace not restlessness as wrong path fills your mind with bad thoughts. Beware it may not be the path of rest. It may be path of dynamic work or path of death. Face it with brahma bhavana.

When u r outside, think energy is going through u through SUN.

Practice of the Presence of God always is the easiest, nearest and surest way for attaining God-realisation. Everyday is a fresh opportunity given to you by God to go nearer to Him. Shed the precious tears of Divine Prema when you are alone and don't make a mere show.

Think that "I have no wishes for anything because I am everything, everywhere, everytime, always in equilibrium."

1. see god in everything and everyone. 2. see consciousness in everything and everyone. 3. see self in everything or everyone. 4. Be in brahman and prakriti bhavana (thinking that you are not doer only prakriti is doing, you are everywhere).

Ask who am i?

Not this body-for sure as my face, my school, my name, education everything is given by others.

Not suksma sarira because mind and intellect is related to it. I am getting it from my surroundings. Now a question comes is it necessary that real you won't change ever as mind and intellect is changing. Now think that if your mind becomes old then still you are there. You are immortal. Then ask who am i? Definitely i can't change and can't die. Because by using my mind i can again become young and then I am not mind... when i stop thinking still i am there.

Hunger, jealousy, emotions are related to astral body and comes from mind. I am not that. Then who am i? Similarly think about karana sarira. who am i?

Think! what remains is awareness. Is awareness different in different place, thing, any being or person but without mind. It is same always silent for everyone but capable of making the whole world by breaking balance (when there is positivity in the whole universe same negativity creates in whole

universe,happiness-same worry,in balance only peace) by creating mind.Whenever a thought arises think "To whom has this thought arisen?". The answer that would emerge would be "To me". Thereupon if one inquires "Who am I?", the mind will go back to its source; and the thought that arose will become quiescent. With repeated practice in this manner, the mind will develop the skill to stay in its source. Therefore, when the mind becomes quiescent, the breath is controlled, and when the breath is controlled the mind becomes quiescent. But in deep sleep, although the mind becomes quiescent, the breath does not stop. This is because of the will of God, so that the body may be preserved and other people may not be under the impression that it is dead. In the state of waking and in samadhi, when the mind becomes quiescent the breath is controlled. Breath is the gross form of mind. Till the time of death, the mind keeps breath in the body; and when the body dies the mind takes the breath along with it. Therefore, the exercise of breath-control is only an aid for rendering the mind quiescent (manonigraha); it will not destroy the mind (manonasa).Is everyone's awareness,silence,bliss different?No.Same.Then who am i?Ask.This is enquiry. Keep up the Brahma-bhavana (contemplation of Brahman) while walking, eating and bathing. You should ever be engaged in enquiry of Brahman, till you get Brahma-jnana (knowledge of the Absolute).Brahma-bhavana, the end of all vedas, will dawn of itself in you, if you generate the Brahmakara-vritti (the concept that Brahman alone is real) constantly from your satwic antahkarana (pure mind and heart) by meditating on the right significance of the mahavakyas, 'Aham Brahma Asmi' (I am Brahman).

Jo brahma muhurt nahi dekha wo brahma ko kya dekhega.

You are not Asish Bisoyee.You are not this body.This world is a dream.When you think I am this body,this body knows this this things.But pain,pleasure,emotions,knowledge is of this body.And there is no body.This mind creates all this body.You think you are Asish.You have to struggle hard.Nothing is here my friend.Only void.Ego should be zero.You have not achieved anything and also you are not failure.Achievement and failure is of this body and mind.So when an achievement or failure comes,think that it is this body and mind which got it.Why shall I rejoice or be sad?You have got nothing and you will lose nothing.You are not getting anything from it.But ahamkara thinks that this body is you and entire pain,pleasure,experiences is yours.No my friend it is of your body in which consciousness is identifying itself with this body.Thus it is giving power to it.But there is nothing, just the being your real nature brahman all pervading,all powerful,all knowing.Go to the source.You will have everything with happiness.There will be no hunger,no pain,no world,no body,no space and no time.And this is possible when you will awake.There will be no other thought except brahman and bliss because you are not this mind.It is of this body.What you see is not real.You will automatically go into silence.Because every talk and thought is of this body and mind.You are not benefitted by it.The all pervading consciousness is just identified with this body thinking that this is only my domain.You are wasting only by acting."Hi,Roshan how are you?Where are you going?"There is no one.You are talking with yourself by taking different body and thinking about those things by causing them yourself.This is madness.Unwind yourself from this bondage.You will feel like consciousness is in bondage in this body just by one feeling I am so and so.But how can this be? This real I is not just this body entire world is pervaded by this from ant to sea,tiger,grass,wind and in everything.Like dream this world is not real.There is only consciousness.
 -Go to the roof and see the sky and think.Think.This will give you vairagya and then you will work like karma yogi with full concentration.Joining atma with paramatma is yoga.This is greatest of all types of yoga.For this only all bhakti,pranayama,hatha yoga,mantra yoga,chanting etc.This brahma bhavana yoga is greatest and ultimate thing.Every thought in mind,every man,every word,sound,etc in mind is brahman.Apply this always.This is brahma bhavana.

-God sends help(Yoga khema in gita-God fulfills requirement of a person) when a man remains in brahma bhavana or in satwa guna that is applying willpower.At 10:25 at night returning from berhampur in lonely road i was returning.2 man accidentally offered help by themselves(One man is very modern with modern yamaha bike,told me i was not going there but i will take you there after he himself stopped and called me but i denied after going to a chowk)and from one bike i took help by stopping that man.So it works And after these type of incidents only faith will increase in god.

-Mind at low rate of vibration is matter.Matter at high rate of vibration is mind.Fasting slows mind.Mind at low rate of vibration becomes body due to ego.Brahman becomes body(matter) through mind(ego).Think.

-When anubhava of brahman comes, breath becomes slower.

-Brahman-brah+man-expand+mind, who expands his mind. brahma-brah+ma-Expansion. Brahmaa - who lives in this expansion.

-When we apply brahma bhavana, prana flows in natural way from the heart centres as mind does not want anything (otherwise mind is connected with prana. when mind thinks something, prana moves according to thought). So we feel ananda due to natural flow of prana. When we become niruddha, no thought will be there. We feel no bliss. We just remain silent. This is avastha of asampragat samadhi which is beyond ananda, only silence, no chitta, only atman without any feeling of asmi (i am there). Total silence of thought. How can you know that you are feeling bliss. We have to pass through anandanugata sampragat samadhi and then we can reach at asampragat samadhi.

-With satsang and rigorous study of scriptures only a man can win over senses. Without company of holy man, no tapas, tirthas, sastrabhyasa is successful. Bibhukripa will not come to him.

-We all know what we see outside is by the mind and sometimes we see different things as mind chooses like in hypnosis. So we do not know whether mind is right or wrong everytime. But everyone of us, can't be wrong unless we all have compelled our mind to think alike. As we take consciousness (knowing power-chetana) from brahmaa (who thinks). From manah sakti of brahmaa. we all have this manah sakti. We all see same thing what brahmaa thought and also we imagine and create like brahma whatever we can think for sure by autosuggestion and confidence even though brahmaa has not created it through mind. As whole world comes from mind so anything you can make or do here. Time machine or any type of machine or anything if you think you can do it as nothing is real here through scientific method or just by will.

-Brahmaa is jada sakti. Vishnu is satwa sakti-sat chit ananda, both of them are termed as abyakta. Ananda is satwa guna, who is brahman but parambrahman is beyond even this chit (chetana) and ananda (bliss). He is spaceless, time less. He is one. We can practice chetana and bliss. Later in samadhi, we will get only silence (no happiness and no unhappiness). This is also a mystery which now I got from veda and vedanta and guru.

-See everywhere panchabhuta which has come from brahman. Don't even see anything or anybody but only panchabhuta-akasha-sabda-ear. jala-rasa-generative organ. gandha-prithvi-nose. vayu-touch-charma. agni-eye-drishya.

-When attachment (asakti) get reduced, brahman dawns. When we remember god/brahman, asakti get reduced. So practice both. This is practical.

-Think. Where is ego. You are different from panchabhuta. You are mind. If some ego should be there that should be of these panchabhutas (I am prithvi I can do this, I am jala I can do this.. like that). But you are mind which is made of 5 tanmatras (sukshma panchabhuta, suksma pancha vasana-sabda (akash), rasa (jala-tongue and virya), gandha (prithvi), sparsa (vayu i.e. motion), rupa (agni- eyes) and this mind attracts all the panchabhutas and thinks this is me. and even this mind gets the power of working i.e. knowing (chetanata-being conscious), analysing from BRAHMAN. So there is nothing but this nothing think I am like this and fall in the vasana trap and attracts all 5 elements. This is called madness. We are nowhere even if there is something that is this 5 element in sukshma and sthula swarupa. These 5 elements get their power from brahman and so they are all brahman which for the mind seems like this. You ARE DIVINE. YOU HAVE ALL POWER TO MOVE THE WORLD AS YOU ARE BRAHMAN.

-Sabda brahman is veda. There are three 'sa' in hindi, odia, sanskrit. Ma sa-dante sa-Speak (dante sa)- you will speak by touching teeth (danta), suna sa-talwe sa-speak (talwe sa)-by touching talu this sa comes, pa sa-murdhane sa-it comes from heart-speak (murdhane sa). So all sanskrit is like this. Say anandah-it will make you ananda. Say arogya-it will make you aarogya. So about whole sanskrit. So whole mantra in sanskrit and in gita. Say vairagya and it will effect nerves in body. Whole veda comes from brahman. So it is called sabda brahman. So chanting will effect us. So speaking Aham brahmasmi will effect body. Thus whole vedas.

-We all are dhrutarastra (blind)-when we become sanjaya (sanjami-who tolerates vega of indriyas), then we get duradristi from vyasa (guru). And we will jump from agyani dhrutarastra to

gyani. Always give emphasis on meaning of each word in sankrit from where it comes. Words are sabda brahma. At first came aum. From it all 50 letters and space created. So all are brahman. In every language every letter is brahman.

-From sat brahman, sat jagat can come but this maya that is differentiation is not true. In infinite time, one after one we take birth, we talk, we meet in same manner and we die. After pralaya entire universe get dissolved in brahman and again it comes. everybody is one. one mind.

-We have no purity, that's why we have fear of telling ourself as brahman. Pura viswa mera hai aur me hi viswa hun. -Perfect mantra to realise brahman, universal love and to eradicate any jealousy.

Eshaha atmasakti, Eshaha atmavidy sivoam, aham brahmasmi. Tuhi re seita. Who can win you. Only brahman can. But you are that. Everyone is in ahamkara you are not. So you can win for sure as long as you think yourself as all pervading, all powerful.

-Purnamida -mantra: Inner meaning- You are purna nothing goes away from you. You have everything. You are all. You are brahman. Outer meaning (tatwa meaning)- When you are sthira buddhi, in brahma bhavana, see self everywhere, then when you need something, you will get that. You need rice, rice will come. You need land, land will come. Check in Chapter 13 gita commentry in youtube around the middle you will find something about it with example. This is great secrets of practical aspect of brahma vidya and it is not time pass. God has sent you in this world gymnasium to exercise to know that you are brahman. That's why is the struggle in life to clear the veil of ignorance. He has not sent you to collect bread and butter. When you need it, it will come. Person can't have any indigence.

-Every letter whatever you speak is brahman. Use this brahma tatwa in life whatever sound you produce mentally or physically while reading books or talking is brahman. See the attachment.

-Esaha atmasakti, asaha atmavidya, sivoam, soham, aham brahmasmi, I can change my destiny. I can change the world as i am siva himself. Only pure soul have that type of confidence. I can move the mountain. I can read the whole book instantly. I am all powerful. I can win. TANME MANAH SIVO SANKALPAMASTU.

-When a bird rises high, he looks beyond the horizon. The more he rise, more distance he can look. And if he go on little higher to highest, then this world is out of his vision. So go high. Think high. Go beyond indriyas. Go beyond this samsara. Be akasachari (Akash me vicharan karne wala) as you are akash. Set your goal here.

-Vishnu means sarvavyapi- all pervading.

-We are in god's sankalpa. So whatever god has thought, indriyas are acting like a doll. So where is ahankara, mamata, ahamata. Only indriyas are working according to god's sankalpa.

-I do not want anything as i am everywhere. -nirvana astakam.

-I am Narendra modi. I am Donald trump. I am Ajit doval. I am Bill gates. I am oogway. I am vivekananda. I am Ratan tata. I am Virat kohli. IN FACT, IN REALITY. in dream we are different. Their success is our success. Their failure is our failure. Their knowlege is our knowledge. Knowledge, power, quality of brahman i.e. TRUE I which is maifested in different body of brahman like different cars of one rich man through good work. How can a man have any desire for respect, money or sex. Thief is i am. Murderer is i am. Rapist is also i am. I can avoid them so that this body's manomaya kosha will not be effected till i have not reached seventh bhumi (turiyaga) of gyana. But I can't hate them. As this is manifestation of me i.e. brahman. And these are only sankalpa of brahman not real. As waves of water is only water not a different thing i.e. named as waves. And brahman is spaceless, timeless. This is whole vedanta.

-Devata are brahman. mana buddhi all are brahman. All tatwas are devetas, pritvi tatwa is also devata. Brahman in there is looking at you. Your book is brahman, pritvi tatwa looking at you. When you catch brahman, the lord or vishnu, all other devatas will prostrate you. Where can you hide from brahman.

-Kathopanishad-1. sukra means visuddha tatwa. so semen.

2.jivatma is powerful than buddhi.Exert i am brahman and give power to buddhi and mind when anxiety,depression comes.so tell-take my power and exert will.

3.who has confidence that brahman like thing is there,only he gets brahman with full confidence.

-(Next level thought)Mahatatwa is buddhi tatwa at first created,which is karana jagat and aditya loka,vishnu stage(satwa chitta or buddhi),chetana(M in aum).From it ahamkara comes,which is rajas buddhi ,brahma stage,suksma jagat(U in aum).And then tamas shiva ,jada(A in aum).Virama is silence.It is suddha chetana tatwa.It is asmita stage where there is asmi bhava i.e. "i am only in infinite" is there .It is beyond ananda stage,no sound,no karana sarira of everyone,void space state.Beyond it is god,brahman.Beyond virama is brahman,timeless,spaceless,thoughtless.Karana "M" is vichara stage,satwa buddhi is there.Everyone's karana sarira is there.But in virama,except you noone is there.Beyond it is god.

-Vishnu maya shown to shiva-When shiva knew about vishnu's avatara as mohini rupa at the time of distributing amrit to dava and daanava,he request vishnu to show him.Due to shiva's insistance he showed.Then shiva ran after him by moha.A time came siva captured mohini.After that veerya fell on prithvi and then moha of shiva broke.Then shiva himself said before all and also before parvati that if i,who can remain in thousands years in samadhi can fell in his maya,then who can come out of his maya without his grace.-bhagavad.So bhakti is necessary.Listening his lilas,kirtan,manana etc are necessary. Vishnu is satwa chitta.He resides in chitta.Whatever good or bad comes to chitta,he knows always.You can't hide it from him.So he is termed as antaryamin.Your satwa chitta is your karana sarira.Lord narayana is not only outside but inside your chitta.What you think is your chitta.Similarly he resides in brahma's chitta.So whole world is lord narayana.You must talk with your satwa chitta and request narayana to delete all rajas and tamas from chitta.When problem comes in life,Be in Brahma bhavana.Talk with narayana in chitta ,sea of yours which is pure satwa sea in which rajas and tamas mala are there.Similarly buddhi in you is brahma.Right eye is sun.Left eye is moon i.e. mind.Indra,king of all devatas i.e. indriyas.All devatas are in our body.Certain element or organ for certain devata.So be pure inside and outside.What is in this body that is also in this world.What brahma thought is this world and us.What we think is also another world made by us just same as brahma's chitta.If our sankalpa sakti(connection with brahman) is strong like brahma,then our thoughts in chitta becomes a reality even in this world i.e. brahma's chitta.

-In this vast multiverse,we are like dust particles.

-Satwa chitta is karana jagat,karana sarira.

-Surya means all pervading.

-Satwa chitta means ananda.Atma is silent witness.He has no desire of ananda.So ananda is natural state of chitta(as chitta is satwa pradhana) when you have no desire i.e. no rajasic tamasic vritti.Mind remains in chitta and it feels ananda as chitta is satwa.Videos in upanishad ganga.Use chitta instead of atman in bliss episode.Atma is little further.Above ananda where it is total silence.We have to practice ananda avastha.Then we can jump to sat-chit(chetana) atma.

-A sadhu in india dies inside a tiger.But even inside the tiger he was speaking sivoham sivoham.He is real vedantin.We should have ideal like him.We are not this body.We are brahman himself.How can prarabdha affect us even a bit.

-Parapuja stotra:My walking is circling around temple.My speaking is stuti of lord as every word is brahman.Wh.at I touch is brahman.Hence.

-Sign of ananya bhakti(love for god) is manana i.e. thinking about him always like analysing his tatwa.Like loving a girl i.e. to think about her,words,talks in past,incidents,characters ,you have to love god.How is brahman,how he is pervaded everywhere in bad and good people and thing,it is manana.To think about ramayan,mahabharata incidents and sometimes,slight tears without others' knowledge is manana.

-This world is like a empty pot in space.Inside the pot,there is space,akasha and outside it there is space and the pot is also on space.So the brahman and the world.

-Sivananda after arising in morning used to prostrate himalayas,then ganges and then commode of

toilet as brahman is there and they are helping us selflessly..This is vedanta.Can you do it always from heart.He has thrown challenge upon you.

-Veda is sabda brahman.Every alphabet,word,canto is brahman there.-lord krishna in bhaagavata

31.SADHANA:

-DON'T MISS EVEN A SINGLE DAY WITHOUT SADHANA.

-Sri Krishna says to Uddhava: "Giving no attention to people who laugh in ridicule, forgetting the body, and insensible to shame, one should fall prostrate on the ground, bowing to all beings even down to the dog, the cow and the ass." Doing prostrations to others makes a man humble.Never forget to prostrate anybody even if you saw them daily.This is first step to eradicate fear and ego,first step to connect with world to brahman.

-Empty vessels only make sound. A practical man who does meditation and worship, who is full of knowledge and real devotion, keeps always silence. He influences and teaches others through silence. He only knows whether a murti is necessary in the beginning or not.

-Visualise light while doing pranayama.entering darkness after pranayama bad sign.Entering illumination good sign.

-Pranayama should be done in silent place ideally as any thought at that time whether good or bad accentuated.

-Pranayama can't bring about Manonasa(annihilation of mind).The vrittis are quietened only temporarily.You should practice Dharana,Dhyana,Samadhi.

ess.Then you will witness whole world and feel that prakriti is working.Prakriti created this body.Everywhere is prakriti in different form.Taking your power.Once you will fully know about your real nature,You will have full control over this prakriti because it has come from you.And it is not real.So Arise.

-Concentrate on nasagra with closed eyes.Observe breath and tatwa in each nostril.

-Quick the equality of both hemisphere pranayama in nadi shodhana, more quick will be samadhi.

-When you can't do pranayama continuously take deep breath hold for few seconds with closed eye several times.It is always better to have 4-5 pranayama continuously then normal breath with closed eyes.Then again start 4-5 pranayama.Have silence outside when you do pranayama.

-Body of yogis(who do pranayamas) is little warm than others and due to brahmacharya ,tejas is in their body like burning fire in veins.So they wear loose dresses.You too always wear loose and cotton thin dresses having free flow of wind and if possible remain with bare body as much as possible otherwise our hot body(pranayama body) will not feel free and heat will remain accumulated at one place.

-Hard work.Only through hard work divinity will manifest.

-Constant number of pranayams everyday increasing week by week otherwise strain on lungs.

-Sivananda says"Pranayama cannot bring about Manonasa (annihilation of mind). The Vrittis are quietened only temporarily. You should practise Dharana, Dhyana and Samadhi."

-Normally, sadhakas (practitioners) are aware of the six passions such as lust, anger, greed, jealousy, delusion and avarice. But there are also eight fetters which bind the sadhaka. These are fear, shame, hatred, pride of caste, secretiveness, pride of lineage, pride of good conduct and grief.One should not be ashamed of repeating lord's name,doing kirtanas.One does not succeed as long as one has these three-shame,contempt,fear.-Ramakrishna

-Ego of being righteous,religious is bad.Thats why as much as possible do sadhana alone in silence.Real sadhaka don't show.But don't stop sadhana for more than 2-3 days.If not possible to do sadhana alone,do it within few members.Check if you have ego,then do sadhana.Teach few to others so that they will do and you will have no ego.Don't show that you are a gyani and others are agyani .They are also matter like you from brahman.

-Samadhi places have higher vibration at exactly those place where saint has left the body.

-In pranayama, when you inhale feel that you are taking it towards brahmarandhara.Then in kumbhaka remain in brahma randhra ,then exhale.By this everything will be purified.

-A long stay in caves makes a man Tamasic and unfit for energetic, active service to humanity. A recluse is afraid when he sees a big crowd or a bevy of ladies. A little sound throws him out of balance. A recluse in forest or house will have to test his real inner strength by occasional visits to the plains and services to humanity. Proper understanding of Maya Vada is very necessary. The present deplorable condition of India is due to lack of right understanding of Maya Vada. If some batches of Sannyasins occasionally come out from their retreats and work in the world vigorously in a systematic way according to their capacity,temperament and taste,world will change in very less time.

-Concentrate on nasagra with closed eye.Observe breath and tatwas in each nostril.

-Till you have no control over eye and ear.(You must have control over what you want to see,read,listen,look or not.),you can't have control over generative organ.

-Eat 30 mins. after asana and pranayama.

-Don't touch anamika(little finger) while doing japa.do it with 3 fingers.

-Important Ancient technique to avoid negative thoughts/environment/effect of negative people around you.Think of a shield of aura- egg shaped around your body-Within which no negativity can enter.and you are in good thoughts.

-Generative organ must not touch ground while meditating.So wear kaupina or underwear while meditating and during pranayam and during asana,exercise etc. as the kundalini sakti will rise upward as it is just like current otherwise flow towards ground.During practicing kundalini chakra bhedana sadhana(which gives very quick result) ,it is compulsory.A mat as described in gita 6th chapter is also necessary for serious aspirants.

-Do not do chakrabhedana kumbhak and kechari mudra,mula bndha in upavasa days.Lust take simple breathing.Think about chakras.chant veeja mantras.Slow down breath and do vedantic meditation likewise.

-If pranayama is done excessively without not doing gradually,body gets heated unnecessarily and nightfall happens more.So check it well with months, time etc always.As in summer do sitali sitkari compulsory.Decrease the kumbhaka,puraka etc time.In winter specially and in rainy season increase day by day but not suddenly.Check whether your body is reacting or not.Check for brahmacharya.If body is getting heated more,if brahmacharya get loosened,then stop for 2-3 days,do after somedays.only do asana,dhyana.20 pranayama is always good.within 10:40: 20,do in summer,rest you can increase ratio.More is not required for now.If stomach problem happens continuously, do only asanas.Then after someday do pranayama.You are your own guru.Always introspect,analyse.Check whether you have any problem.Less is more.Sirsasana makes body heated.Sarvangasana cools down.Dont do suddenly,always gradually.Always know, less is more if done rightly and gradually in rajayoga.Otherwise more harm will happen than good.It is much essential.Pranayama if done rightly with brahmacharya makes body and mind best,intelligence increases,memory increases,food must be eaten well,little and satwik nutritious.With appetite increasing,you must increase it.Gastric fire increases,face shines,feel of lightness,onepointed mind,energetic.These are compulsory qualities with pranayama.

Stomach should be cleared well,sign of pranayama done rightly.You can know whether you are doing yogic kriyas right or wrong from faeces,mind,temperature of body,feeling of lightness or heaviness etc.LESS IS MORE.MORE IS MUCH MORE ONLY IF DONE RIGHTLY OTHERWISE IT IS LESS.

-If you can't recall a thing,Do mulabandha,do kumbhak,chant om om om.Now you can remember.

-If you have to choose a right option from any question or in life from any matter and you don't know answer or don't know on what way you should go,Do mulabandha,do kumbhak,think at heart that the kumbhak is done there.From heart a choice will come.Choose that.As mind gets concentrated,chitta is not in rajasic or tamasic vritti,it speaks that what is truth as there is a samasti chitta(universal mind),we have vyasti chitta,brahma have samasti chitta.All world is this samasti chitta.chitta itself is satwa,when it is pure without rajas and tamas,it speaks satya,gives purity,gyan etc.which is very nearer to atman all knower.This method works for those who have purer heart than average people,indriya nigraha etc.

-Apply mulabandha always when you are reading,sitting,after eating as it slows down breath,gives concentration.Do mulabandha always it will release also gas in stomach.contract expand it sometimes.

-Uttarayana is right nostril,dakshinayana is left nostril(in internal science).Man who dies while in uttarayana never returns(gita).This is yogi's death.In general term, outside world,uttarayana is sun turning towards north,similarly dakshinayana is when it turns southward.

-Like samudra manthan between deva and danava(ida and pingala),pranayama at first gives mala(impurities) from mind and body.Then it gives nectar(amrut).

-Drink or eat after half hour(for within 20 minutes pranayama persons) and definitely 1 hour(for more than 20 minutes pranayama persons) after doing asana pranayama etc.In winter 5-6 am-surya swara,6-7 am (sunrise)-chandra swara starts,7-8 -surya swara,8-9 -chandra swara.So drink in chandra swara and eat in surya swara accordingly.Set your own timetable.Bath in surya swara.So for now meditate after rising,drink water,go for pee,then meditate after few pranayama.around 5 o' clock bathe,go for call of nature.Then do asana pranayama till 6:30 am.Then meditate/do japa if you can.So eat between 7-8 o' clock after 45 minutes of asana pranayama while in surya swara.Complete all asanas ,pranayama before 6:30 am.You can meditate later or after call of nature at rising.So change time table in seasons accordingly.Winter for pranayama.Summer for meditation and sitali sitkari pranayama,nadishodhana pranayama.In rainy season for increasing pranayama similarly.

-For impure nadi persons,start nadishodhana pranayama from the nostril where it flows.In impure nadi persons,swara does not flow naturally.In yogis, swara flows as mentioned above that too exactly 1 hour difference not approximately.I have seen here.he runs and make us run and says i am running out of time.Be prompt.Where is utsaha.A satwik brain is really dynamic worker.When he read,work,he runs like he has to do tremendous work and he works like running and when he sits after working he sits like bull totally silent.Be like him satwik.read gita.Imbibe its essence.Make yourself satwik.work work like running.read like running 1 hour 15 pages.Say i have to run.I am running out of time.But don't excite in present.work concentrately.When you meditate or sit,sit like a piece of wood totally unattached.He used to say a satwik mind is very karmasheela,sincere,regular.God loves satwik man.

-Do ganesh kriya everyday till lifetime.Cut nail of middle finger take little sesame oil or other oil except mustard oil in finger and then do it.

-if body remains little hot,man lives long.So yogis have smaller breath length and 5-6 breath in a minute,while in normal person it is around 15 and yogis do pranayama.

-When a man sleeps,only surya swara flows.Only while surya swara flows,sleep comes.When surya swara flows,body becomes hot,when chandra flows,body becomes cool.In night surya flows for the time being except while going for pee time.At that time it flows in chandra swara.When surya flows for long time at night and body becomes cool as reaction not similar like normal time and when body cools down,a man goes to sleep.So if you are not feeling sleepy,change flow of swara to surya.Sleep at right time while flowing in surya swara.Yogi eats at right time.

-Agni creates air from water.so vata dosha creates from more heat though vata is cold in nature.So don't use mustard oil,chilli,raddish like things.Heat from chilli etc makes nerves excited and it creates bad rajasic thoughts and also it opens nerves and semen comes out.So sivananda gives sitali sitkari everyday for few rounds after all pranayama.Use it wisely.Gradually increase pranayama so that body can adjust well.Do nadi shodhana pranayama well.It is balancing pranayama.It only augments gastric fire.So increases your temperature a little.Do 20 pranayama everyday at right time.It is most important i.e. a dinacharya,exact time to eat and sleep,pranayama etc.Yogic body remains little hot always.But if pranayama is not increased gradually but violently,heat increases tremendously which badly affects body because body is not accustomed with such changes. So use it wisely to gradually increase or decrease by analysing,applying brain,reasoning,season.Appetite increases by pranayama.So like a machine without petrol damages it as there is nothing to combust,pranayama body needs heavy but little food like milk,buta,jaggery,beet,carrot,dahi,paneer,kaju,khajur.You must know your appetite.If you are in hunger for more time regularly then you are starving.Your appetite has increased.You need a little more protein like heavy food.Eat little but that much which can run for

sufficient time. Eat light at night early. Know that when appetite increases, you must increase your food a little. Pranayama persons eat a little more than others as they can digest well. But intelligently, for instance they will choose milk in place of rice.

- Don't do heating pranayama like bhastika, suryabhedhi in summer. Do sitali sitkari more in summer. Know your body and mind, temperature of body, reaction. Know swara vigyan, then you can know well about subtle actions and reactions feelings of body. Sivananda advises few sitali sitkari even in winter. If any disease or mind becomes disturbed or deviating. Stop breathing where breath flows. Start breathing from the nostril where it flows if nadi is not purified.
- Think about infinite for asana siddhi. -patanjali yoga sutra. pabanamuktasana with mula and jalandhara at morning after drinking water.
- If any disease happens or mind becomes disturbed, then stop the nostril where breath is flowing and start in other nostril.
- Do pranayama after 3 hours after lunch. this is right time. Body will manage automatically.
- Don't eat at night on ekadashi days. If you need some food, eat before sunset. At night it is not good for digestion for everyone. But if someone feels very weak, he must eat something even at night a little amount.
- Without yama, niyama, how can asana be perfected. Without asana siddhi, how can pranayama be perfected.
- Don't sleep at daytime. It will increase tamah guna, agnyan. It decreases memory power, utsah.
- Gyan yoga is much more important than asana pranayama. Asana pranayama method does not rise kundalini for whole age. But gyan yoga (viveka, vairagya, vichara, brahma bhavana) will raise kundalini every time as vairagya, unattachment is before the mind always and reach samadhi in this. But not in pranayama yoga.
- Do savasana after every asana. After completion of all asana do savasana for sometime definitely till you become relaxed.
- Bahya saucha (Cleanliness outside) is necessary. Without it, you will not respect all things as god and take care of all things as god's thing. Always clean every object. Put them in their own place.
- Sitali sitkari always in summer and when you feel little warm or feel that surya swara is flowing maximum times. It pacifies thirst, hunger and makes a person beautiful.
- Chandrabhedhi-pradipta (fired up) jatharagni...but cools the body.
- Three power is there for divine grace. Utsah, japa, surrender
- Breath retention for 30 minutes. Paramahansa yogi (Indicated by a hamso i.e. a swan-highest title in yoga-yoga of breath retention-ham (exhalation sound) so (inhalation sound) (so ham-hansa-breath)). When breath retention happens for a long time, anadrasu from eyes falls due to pressure on nerves. Then automatically dhyana comes. You need not do meditation. Eyes will be closed automatically. -Baba mauni.
- Read with little retention of breath (5-10 seconds as you are comfortable, but constant time not like once 10 second and next 5 second and then 8 second). inhale slowly with little longer than normally you take (not much time like pranayama as you must practice to retain breath unconsciously). Retain and then exhale slowly (practice to have 2-3 second less than inhale time at least. Practice it as long as possible with not much retention like pranayama and definitely not at the time of full stomach. 1.5-2 hours after eating you can slowly start your retention. To become thoughtless -breath retention outside. In any work if you use prana, then retain inside. Inside outside combination is good But outside should be 3-4-5 seconds only. By retaining breath inside, concentration can be taken towards agnyan chakra easily in chakrabhedana.. Use your common sense. Stop this type of retention half an hour before eating. This is also a pranayama. So you can do 8-9 hours of pranayama in a day after little practice of 10-12 days. Sivananda used to do this. Baba mauni is doing this.

-If you are not rising early, then you must do meditation after pranayama.

-Chew properly food. Do not save time in eating. Half of the food must be digested inside mouth. Food must be digested within 3 hours of eating. So if you eat at 1 pm., stomach must be empty at 4 pm. Chew like that. Take care of teeth. Then you will eat at 7 pm. You will do exercise at 5 pm. So for a yogi, stomach remains empty most of the time. They take heavy but less food, chew properly, digest well. Energy remains even after food gets empty from stomach. Empty stomach does not mean you need food. Energy generated from food must be utilised at first for 2-3 hours. Do vajrasana after eating compulsory to digest speedily. Eat nutritious. Do retention of breath 2 hours after eating food. This will make you a great yogi. To practice retention of breath, stomach must not be filled like a big fat person. Food eaten must be digested well otherwise no benefit you will accrue or get. Eat in moderation (not less, not more) but not suddenly change. Start chewing food well. Practice it. Take less food at first. Then if you feel you can eat more and your body can digest it. Take little more. If you again feel likely, take little more. But never afterwards. All ashrams are like this. Preserve semen. It will help you to raise digestive fire, reduce food intake of carbohydrate. Never lessen food suddenly. Always take as required as you need. little by little.

-If you don't feel hungry at right time, let us say at 1 pm you eat and you have no hunger. Hunger may come 1 hour later, then you may skip this meal and eat at next meal time, let us say at 7 pm or you may eat at next right swara timing like at 3 pm. Always know these secrets for healthy life. 8 am, 1 pm, 7 pm. Have exact time of eating, exercising, riding, sleeping. Develop these qualities. It will make you greater than 99% of people of earth as you did what 99% people don't do.

-Without bahya swachchhata, Fully antar swachchha can't come. Bahya swachchha- i will clean all dirty things. Every object has vastu and has effect of astrology. Whenever we start some important work (business, school, house, etc.), we must start it with muhurta (act as birth chart) as from the time it starts, it gives result as per astrological dashas. Everything depends on prarabdha. And we can change prarabdha through buddhi yoga. Every object attracts and radiates energy as per its position. So keep all object tidy and rightly placed orderly. Cleanliness and discipline in every object is necessary for a yogi. But excessive cleanliness and to beautify body is a rajasic tendency. Be clean but simple.

-Do Bhramari pranayama for concentration.

-Always drink then go for pee for chandra swara.

-You can cut prarabdha through buddhi yoga.

-At brahma muhurta, 5 tatwas are in balance. If you are sleeping at day time, then instead of it, sleep at night more.

-Do siddhasana while sitting. After eating compulsorily vajrasana. Be yoga yukta every time. Do padmasana while in dhyana, pranayama. Have asana siddhi of padma, siddha and vajrasana.

-While doing pranayama, think om as bell like sound in heart.

-Upavasa will control your indriya.

-Without yama niyama, how can you think of going further.

-Sirsasana increases temperature of body. Sarvangasana cools the body. So use it well according to season. Do sirsasana less in summer.

-Heat in body creates excitation. But pranayama yogis have little hot bodies. They don't have that. But if you are breaking brahmacharya consciously, then it is dangerous.

-Pranayama-Do 5 min. sitali sitkari kaki pranayama. Hold breath for 2-3-4 seconds only. Long retention than this heats body a little. Read all instructions in bihar yoga book. Do after nadi shodhana pranayama. Do chakra bhedana even for several minutes like 2-3 minutes minimum to induce pratyahara after doing pranayama.

-Matsyasana-Using it you can float in rivers.

-Always drink by sitting. Don't have shame. It will not cause hydrocele.

-Don't do pranayama under sun or in hot places, those pranayama that heats the body. Do in cool shade place.

-Annamaya kosha leads to pranamaya kosha then mana-when purified anna then manah.

-Do yoga pranayama at morning of ekadashi day but not at evening. Give rest for next 24 hours. You may do yoga that next day at evening but not at morning because you are fully hungry.

-No kumbhak danda in summer. simple push up.

-Do 5-10 minutes savasana(not more and not everyday) after 3 pm on the afternoon sometimes, if you require. Don't sleep at that time. But watch your thoughts like a witness. Take deep breathing at evening if you feel overworked mentally.

-Do agniisar kriya and nauli everyday for 5 min, when you do uddiyana bandha.

-When you know that you are feeling josh, know that it is your best astrological time. So wherever you go, in exam or others, if you have no confidence or josh, induce josh, happiness, confidence, purity. Sure enough you are going to win or do fabulous or best work for you.

-Pranayama - to rectify. from where breath flowing inhale and exhale from another nostril. Nadi shodhana deep with power from where breath is flowing. Should continue always. 10-15 round everyday morning even after nadis have purified daily.

4th pranayama-Omkara chanting everytime. deep -omkara chanting while inhaling. and same while exhaling. no retention. Automatically your prana becomes dirgha and suksma-yoga sutra patanjali

-Swara to know how-check outside using palm. or inhale deeping. Check sound of both of nostril. Deep sound have the nostril open.

-In meditation, pranayama, universal prana flows in.

-In akasha tatwa of swara yoga, if you give blessing, it gets fructified but karma phala have to be borne by blessing giver. He may destroy it with tapasya.

-When heat becomes more due to masala etc(peta garam), it creates vapour of water (like in outside world heat creates clouds and rain) and chandra nadi flows more due to water (reaction of body) and body becomes cold. So know these science. Analysis of these tatwas in swara vigyan, why, how is necessary. Which element is in imbalance in body and which is not? Which has not, we must know. According to it, if then we balance those tatwas, then our body gets rectified. That's why guru is necessary. Whichever tatwa is more in body that flows more in that nostril. Prithvi, jala in ida and agni, vayu in pingala. To avoid prarabdha, we have to keep it 1 hour 1 hour from sunrise. This is swara sadhana. Yogis do swara sadhana to flow nostril according to their will. If one nostril flows continuously for long, know that some imbalance has happened in body. To avoid it, we have to change the flow.

-Pingala is related to surya-prana sakti-prana vayu which is warm. Ida is related to chandra-manah sakti and apana vayu-which is cold.

-Akash and pritvi is sthira in outside. And action, reaction happens in middle of three tatwas- vayu(vata), jala(kapha), agni(pitta). Disease is caused due to these three tatwa imbalance. Pritvi is for body shape and size i.e. fat, thin, beautiful, ugly etc. And akasha tatwa is related to mind and character (intelligent, greed, happy, madness, quality, ideal in life, desire etc.) which affects all other tatwas. For instance - For lightening, jala(clouds) with vayu-lightening which is agni tatwa. So in our body.

Agni on prithvi makes jala. Agni and jala creates vayu and vayu in jala creates agni. agni and vayu creates akasha. similarly, still it is on my research. How and why. Need to think a lot to know it. But it is necessary for a yogi.

-Before mastering pranayama, one needs to master swara vigyan.

-Mula bandha in time stops apana and stops downward flowing of veerya. Apana is related to chandra nadi and mind. So mind stops. Due to mula bandha, waste in intestine will not remain.

-Due to krukul prana,our skin shines.It depends on samana prana which resides in stomach area and responsible for digestion.

-jalandhara bandha danger if not done in right way and locked as it is linked to 16 places of body from toe to brahma randhra.Thats why patanjali yoga pradeepa book does not recommend jalandhara in pranyama.And it goes in hatha(jabardosti)yoga and not in raja yoga.Hatha yoga applies holding breath tri bandha for kevala kumbhak without purifying mind.So there is great harm.Raja yoga says hold breath as much as you can.It says slow and steady.Join the chin to the kantha kupa(well of throat) i.e.a small U shaped place which just starts after throat.

-Do ganesh kriya every day definitely and wait some time.If any waste is still there in pipe,it will be cleared.Do it for lifelong.

-Do uddiyana everyday.It will make you urdhaveta. classic books says it can make you immortal.

-Inhale deeply and from sound and speed, know which swara is flowing.Give priority of knowing swara to inhale method.if even through inhale method if you don't know,then try exhale method.Then verify.It requires practice and to be conscious.

-If you eat ghee,chandra flows.If you eat honey due to its hot quality,surya flows.A method to change flow.

-swara changing.deep breathing 20 times(susumna flows) and then few through that in which you wish to flow.

-take rest mentally and physically for 15 min after eating.Sit in vajrasana compulsorily.

-Ganesh kriya-repeatedly,then mala will come as long as you are doing it.Force will be created.

-Practice to have mula bandha always so that semen will never flow downward.Patanjali yoga darsana book says to squeeze anus and scrotum also so that apana vayu will never flow downward.You will become urdhaveta soon.Do aswini mudra.Squeeze perineum,scrotum and anus.Open it,close it.It will make strong virya vahi nadi,so that veerya will not come out with little excitation.

Do ganesh kriya everyday as when babaji was going to be parivrajaka where there is no time table of food And if even slightest mala in intestine will retard kundalini and can disturb mind.Body collects impurities definitely when we don't wash it.And this body should be cleaned everyday for life long through asana,pranayama,dhauti,ganesh kriya etc.

-As much as possible drink water in chandra swara.In surya swara it will extinguish fire a little and also you may catch cold.

-Take care of eyes and teeth.Most important according to Sivananda.He used to take care of it.

-We have to keep balance between semen and kumbhaka pranayama.In kumbhak due to heat,semen dries and goes to brain.If semen is not thick,then kumbhak will make it more thin and it will flow at night.So slowly and slowly we have to rise with caution and perfect moderation in diet.Chilly,masala should be completely prohibited when we do kumbhak pranayama more than 30 second retention.So that temperature of body will be less.Semen will not be watery.Otherwise harsh consequences are followed.

-Lungs should not be painful while doing pranayama.If it happens,stop for few days.You are exceeding limit of lung capacity.Gradually increase.

-From tongue one can know attitude of a person towards sex.As jala tatwa-rasa tanmatra(one is gyanendriya and one is karmendriya) and swadhistana(swa adhisthana-where our essence live) chakra.One who loves food-only sex.One who may stop without any asakti who eats like panchabhuta to give strength to body,no tongue lover-no sex want.One who may stop eating but in mind wants foods.So the sex desire.One who may not want food,no asakti at a time.But if he likes,he can't stop eating and will eat without stop.So sex desire he can stop.But once he enter,he can't control.Similarly others.So know yourself.Check accordingly. Eat as panchabhuta.Practice it.

-Pranayama is a astra.if you know how to wield,it is good.Otherwise it may cut you.-Baba

- As pranayama increases,appetite increases and food must be increased little by little according to digestive capacity and as pranayama decreases, food may be decreased little by little but according to appetite.But eat early and light food at night.
- Ganesh kriya create panchabhuta bhavana in body as we touch poo and analyse it.It creates desirelessness and disgust for body.
- Mantra chanting should be with breath,then you will feel inner peace and can do it with every work.Feel that even while you are reading, working,playing etc. ,subconscious mind is roaring mantra from hridaya to full body with breath.One breath-some fixed times mantra chanting ex-1 or 3 or 5 etc.Do bhajan of that mantra at morning with loud voice with concentration for 10 minutes,so that subconscious mind will automatically chant mantra always in few days(secret).Sing in loud voice when you are free.Make a habit.Destroy karma phala with the sword of OM.
- Our prarabdha gives result through good or bad thoughts coming.If bad thoughts like depression,violence,anger,sensuality comes, know that as much as the percentage of this bad thoughts you will change , that much has your prarabdha changed.If you can do it 100%,you can change 100 % prarabdha.But it requires constant practice of viveka vairagya and introspection.Has anger came,has any envy came,has kama,krodha entered,check,check and eradicate.Practice it.Do 100%.Chant om.Don't allow depression ,kama,krodha to enter in you.This is sadhana.By this, you can change destiny.If anyone is torturing you,send good thoughts for him constantly.Can you have 100% positive thoughts for him.Help will come to you.As you have thought every bhuta(panchabhuta) as your own self.They will help you through persons.You will be amazed.This is not hard but hard.And promising results can be seen by him who practices it.Change your destiny by buddhi yoga i.e. samatwa yoga i.e. sanjama yoga.Be sanjami in pleasure and pain.
- Do hamsasana and mayurasana everyday for brahmacharya and removing toxins.It is an important asana.Read 3 page details on it from asana,pranayama,bandha,mudra book of bihar yoga,then do it according to instruction. NEVER COMBINE MAYURASANA and INVERTED ASANA IN ONE PRACTICE SESSION.THERE MUST BE A LONG GAP AND MAYURASANA CREATES TOXINS FROM BODY TO BLOOD.SO NEVER EVER DO INVERTED ASANAS LIKE SIRSASANA AND SARVANGASANA AFTER MAYURASANA.TOXINS WILL FLOW TO BRAIN.
- Swadhyaya(reading spiritual books and analysing yourself with it) is highest tapah-jaina book.But there is no tapah like brahmacharya as it is very hard and requires combination of several tapah.Why swadhyaya?Swadhyaya destroys vasanas in totto if knowledge is real.Swadyaya creates concentration as vasana will be less,suvichar,character,forbearance etc.Gyana dagdham kalmasat-Gita.Knowledge destroys vasanas in such a speed that no other tapasya can match it.So according to fruits we get,it is of highest significance in less time.But you can not understand vedanta vakya fully without shama,damah and brahmacharya.According to your level of saririka,manasika,vachika tapah of gita,you can catch upanishadic knowledge.Even if little,if you are inquisitive,spiritual books are always there to help even if you don't understand it fully.Gradually self control,dama,shama will come.Then you will understand fully.So never ever stop swadhyaya.Even if there is no time,exam time,read at least a paragraph.Whatever point have i reached today,the base is only swadhyaya.I have never stopped it for long time since 9th class.
- Bhakti yoga-lion cab in his mouth-GOD takes care of his devotee.Gyan yoga-monkey child hugs her mother-devotee catches GOD.In first case,he reaches god definitely.In second case,he has to strive and he can reach or can't.
- Satsang,sadhana,satsastra-three swords for dangerous venus dasha for you that will lighten viveka vairagya always otherwise with rahu's effect in 12 th house venus with 8th house lord(represents sensual indriyas)will give disasterous sensual life.It is like walking over blade.Sadhana,meditation,satsanga should be vigorous.If you can do this,willpower will be vast.Don't have ego.These planets have destroyed the mind of ravana which he repented later.Atma gyan can destroy all astrology and bhagya.To remember god constantly,to see brahman everywhere in every work is highest yoga.It can even change entire astrology.To apply willpower constantly from now,to observe ekadashi,to eat satwic food,having satsang constantly,have sadhana constantly can revolutionize entire astrology and can change whole karma in totto.Be markendeya.Who strives,help will come to them,knowledge will come to them.Never ever forget this vairagya,this disgusting

samsara in which everyone respects you when they see only some delightful thing in you otherwise they don't care for you. The exam for all this knowledge you got in ketu dasha is in venus dasha. Prepare yourself to be in face to face with impure attack on mind by your karma done previously, THE MAYA. Cut it with the sword of rama naam, guru naam. Never forget this ketu dasha, the knowledge dasha in this life. Have respect for ketu mentally. Ptostrate mentally. Thank him. Prepare for future to face samsara fearlessly. You are brahman. No one can bind you.

-Every aspirant must make their buddhi and analysis sharp by doing swadhyaya and satsang and thinking in lonely place. This is method of arising viveka and then vairagya.

-A karma yogi has no desire of fruit. He works like meditation. Whatever work come before him he does that thinking that as god's work. Even if he is near getting result, if another important work comes which is essential for him, he leaves his present work and goes for essential work.

-Punya is necessary to collect by doing fasting, japa, reading gita daily, ramayana, puranas etc as it will lead to meet saints through your punya i.e. prarabdha and you will get chance to read eye opening book like yoga vasista, upanishads, even gita. In yoga vasista, vasista himself says when fruits of punya is so heavy that it will reach ground, then a man get chance to read this book. Swadhyaya leads to siddhas, devatas (In patanjali yoga sutra) as like thoughts attracts each other.

-Brahma vidya have three anga: Not by reading brahma vidya but by tapah (austerity), damah (sense restraint), karma (selfless work), it can be known after listening from a self realised saint. -

KENOPANISHAD

To change prarabdha is difficult without these three as viveka will not rise. Buddhi will not be sharp. Ravan has knew all astrology and he was such a gyani. but even he failed. why? Because he has no tapah and indriya nigras. These will lead to balanced mind which will lead to slowest breath and ananda rises. gyan rises and When breath become niruddha, savikalpa samadhi comes.

So to change prarabdha, viveka, vairagya must be developed through tapah, dama, sama and selfless karma.

-Always be scientific in your approach towards god. We have to verify, analyse like a scientist.

-Sraaddha should be avoided by spiritual aspirants as foods given to them is taking vices of that deceased person especially food given to brahmins. The brahmins will reap the pain of that person's vice.

-Yogis don't cut hair, nail etc or if they cut, they cut it after long time especially hair as hair is used to attract energy from universe. Use of kothou for eyes, nail for eyes.

-Karma is necessary until you get mumukshutva (intense desire for liberation). Karma helps to get this. Through karma, when your desires will be vanished, then mumukshutva dawns. Then lead the path of only gyan which was very difficult till now.

-While chanting god's name, be cautious. Follow all rules strictly. Babaji once was chanting a laxmi mantra. One rule was to chant secretly where no one can see. Once a boy comes before him and laughed. An owl (carrier or vahana of goddess laxmi) then started to disturb him for a month, like sometimes by sitting on his head. So beware follow all rules.

-Win over koshas one by one. Pranamaya kosha is in anamaya kosha and pervading it. So annamaya kosha can be broken by asana and pranayama. Similarly pranamaya kosha can be broken by pratyahara and dharana (concentration). Manomaya kosha by dhyana. Vigyanamaya kosha which is pervading manomaya kosha can be broken by samadhi. Anandamaya by asampragat samadhi.

-If there is sword of om mantra, what will kamadeva do? what will misery do? It can't touch. Do sadhana of aum always. Devata of om (paramatma) will manifest in saguna form if you chant with brahma bhavana. Do hard sadhana i.e. practice to chant from morning and when you get time at once start chanting. Cling to it like gum for life long. Chant OM from the very bottom of your heart with profound feeling. When chanting OM, knowing its omniscience, omnipotence and omnipresence, feel that OM gushes forth with its true colour, from every nerve, every vein, every cell, every atom, every molecule, every electron and the very blood corpuscles of your body. Pour forth OM vibrations into the world with mighty vigor, speed, force and strength. Get ready now for recharging. Now roar like

a lion of Vedanta and chant OM .

-A yogi should do tapas, upavas with three condition-1. By upavasa or tapas, indriyas should not become weak. But it should be silent by not giving extra energy. 2. Your state of mind or should not be disturbed or deviated much due to hunger or tapas. You should be able to work properly. 3. It should not be a loss in yoga means on sadhana.

-When allopathy, homeopathy, naturopathy and every pathy stop working, namopathy cures. Chant chant hari's name and cut this samsara vriksha. To every patient, give suggestion to chant until they get cured. Medical practice (karma yoga) and spirituality should go hand in hand. Who works in karma yoga excellent work he does with concentrated mind. And thus will give excellent result, even if you fail, you will get maximum result which can be given to you by your prarabdha. And if you are purer and extreme low desire for result, you will definitely get fruits as you are connected to brahman and work will become sankalpa of brahman and will give you result instantly if you are in extreme pure state.

-Swami satyananda saraswati, founder of bihar yoga says about sivananda that he never skips his satsang class. Once there was none except him and me. So sivananda gives so much importance to satsang even if everyone was only his disciple, inferior to him. The vibration has tremendous benefits. Also sivananda gets many vital information for his book from satsang. Every jivanmukta search places and time for satsang. He never like worldly talk for long time (yoga vasistha).

-There are three granthis (Great blockages) in body. Probably at navel brahma granthi, at heart vishnu and at agyan chakra rudra granthi. When you think positive nadis (channels) clears and open it. When you think negative more blockages happen. When kundalini raises, it pierces these granthis. If you are opening kundalini by force as in hatha yoga without purifying your mind and body, it will be dangerous. If least blockages are there, mind becomes steady automatically and pierces easily and clears it fully and raise upward. So before applying kundalini rising, your food, character, thoughts should be pure. That's why several years karma yoga or serving guru is necessary to clear these malas (impurity) speedily before applying such violent tri bandha pranayama to raise brahmakara vritti at once. So it is important to become a doctor and serve patients from 3rd year onwards not for those patients but for your spiritual goal and sadhana and for ultimate aim of life. So say "i am brahman" and i am going to become doctor with the power of brahman and wish of universe. Surrender to lord narayana. Karma is yours fruit is yours. Om.

-When you chant om, think that every cell in the body is chanting and in every cell om is written. When you meditate think like this at first and then go for beyond, all pervading, all powerful, full knowledge, brahman every where in the world and you are that. Om sound is coming from everywhere. Every atom is chanting om. Om is written there. Then even written om vanishes. Only sound left. In higher stage even A, U, M vanishes and only virama (Silence after AUM) remains. This is much easier than only chanting om in mind but to think every atom or cell is chanting and hindi om is written in every cell in glowing letter.

-Less is more if done perfectly in study, sadhana, pranayama or dhyana.

-Don't sleep more than required. If nidra breaks automatically and you sleep. Know that you have slept more. Recall before sleeping.

-Mauna-energy, if not controlled well and used in right direction can manifest in the form of anger, lust etc.

-Matrubhumi matrubhashare mamata ja hrude janami nahi, taku jebe gyani ganare ganiba agyani rahibe kahi. Always have respect for your mother tongue. People will speak a lot about your language but always have great respect in your heart for your language. There is no shame in having respect for your mother tongue.

-We face north for saints in himalayas. At morning face at east or north while sadhana. At evening only face north.

-OM AIM HREEM KLEEM CHAMUNDAYE VICHHEYE-"He chitta swarupini maha saraswati, mahalaxmi, mahakali, brahmavidya pane ke liye ham sab tumhara dhyana karte hen. He

mahakali,saraswati,mahalaxmi swarupini chandike tumhe namaskar he.Abidyarup rajju ko khol kar mujhe mukt karo.,Hreem-ha(akash),ra(agni),mmmm-chandra bindu(bija rupa devi).

-Surrendering to god,japa and utsaha are three source of power.

-Jogi-bahut jagibaku padiba re beta.

-Without winning indra(indriya),brahma (buddhi),vishnu(chitta), you can't know brahman.You have to win all one by one.Bhoga like indra will you get if you control indriya.If you tap buddhi,you will create something.If you know chitta,then you can erase it and know brahman.-Baba

-What is in brahmanda is also in this body,7 loka,its different work,mantra,place,name,planets everything.But only great yogis know its placement and manipulation and use.We use this manipulation technique in tantra,mantra yoga etc.We know gyan like what to chant and what is benefit and how to do it.But full tatwa like what happened by using such tantra that i get result,probably only very learned great yogi like brahma,vyasa only know,who can see their body structure and nadi placement through siddhis.

-There are two important door except naba dwara.One is navel and another one is brahma randhra (tal). From navel probably 11000 important nadis have gone upward.in heart 100 and one has gone upward,susumna.

-Je nara tapa acharanti,deve tankara bighna chinti.If you.If even you will not stop,these devatas will bless you with divine knowledge.

-Clean utensils up to mark.You say only gyana gyana.Where is utilize.When god of utensil will be happy by looking that you are taking care of it,then God of universe will be happy.Vigyana is utilize.When mother prakriti will be happy,then he will sent to bapa(father).So Take care of prakriti selflessly.Respect each and every object.Clean it always.-Baba

-Chant om regularly even while you are in toilet.Use every free moments for concentrated sadhana.Time is fleeting like hell.

-There is nabadha bhakti(9 types)-pada sevana,kirtana,srabana,sakha bhava,manana,pujana etc.Again two types of bhakti-para bhakti(Ananya chintana) and apara bhakti(jada bhakti-nabadha bhakti).Para is higher than apara.

32.INDRIYA NIGRAHA AND HOW IS IT FOUNDATION OF ALL ?:

-Sadhu sabdhan always.Concentrated always.

-Sadhu swada(taste) chaheni.Beware.S alphabet.Sabda brahman.

-Gandha-Big butterflies(bhramar)dies because he sits on the lotus flower and unable to come out of flower due to attraction by wonderful smell after sunset as the petals of flower closes after sunset.

Sabda-Deer/mruga get caught by attacker listening to his sweet music of any instrument.

Sparsa-Listening to the sound of female elephant planned by the attacker male elephant run towards female due to attraction of matting i.e. touch and falls into hole.

Rupa-Small flies(poka or keeta) attracted towards light (fire) and dies of the temperature.You can see near bulb and look at floor.

Rasa-Fish get attracted towards the food given in water and get caught by catcher.

So these five animals are destroyed for one powerful indriyas.And we have all the five powerful indriyas.So how we must have to strive.

Control over tongue means control of all.So if you can eat bittergourd with same charm as you eat chat,then you can think that you have achieved a little control of all the others.So eat saltless food sometimes for somedays.Eat without sweet.Analyse your mind do you have any unpleasant feeling.While eating a tasteful food analyse are you eating with the view of panchabhuta food or tastebhuta food.Eat only to live i.e. nutritious,healthy,pranic.Salt contains iodine required for brain and sodium which you can also get from other vegetables a little.So you can take without salt for 5-10

days very easily without least of harm. People use rock salt now a days as it is much beneficial. But to control tongue you must take distasteful healthy food i.e. without salt, without sugar. So control over salty, sweet, sour, pungent taste. Attack upon it by eating saltless, sometimes bitter food delightfully.

- 'SUKHARTHIN TYAJET VIDYA, VIDYARTHIN TYAJET SUKHAM' - sukh ko chahne wale ko vidya nahi mil sakta aur vidya ko chahne wale ko sukh chhodna hota he.

-Controlling animal nature is true spirituality, not reading so many books and giving lecture. A man who wins his bad samskaras is powerful and can inspire, win over world. He talks with power.

-Indriyas will become bahirmukhi if you eat more as it becomes overpowered. So eat as required in daytime. Eat less in night. Upavasa destroys papa and makes indriyas antarmukhi. After this medical exam, observe 2 ekadashis in a month.

-Tongue-Tension, Target fulfilled.

-Sudarshana-To see good things.

-Indra-Indriya-who controls indriya rules the world like indra. Brahma-buddhi-who uses buddhi creates things like brahma. Vishnu-sat chit ananda-who remains on chetana feels atmic bliss.

-Asakti- not sakti-not power.

-Be sthira. Controlling tan-matra (shama-mana nigraha) means controlling mind, ordering to control. Speak "hey fool mind, pleasure is not there. Stop." Asakti (raga-dwesha, attraction-repulsion) should be destroyed not only the avoidance of object. If you have asakti of samosa, then what benefit is there not to eat samosa. Thus control tanmatra (portion of mind). Raise your viveka. Controlling indriya in hatha (dama) is controlling stula indriya. Always go for suksma And vijayi bhava. Even if there is no object before us but our mind thinks of those objects and get attracted or repelled. This is work of tan-matras (sabda, rasa, gandha, sparsa and rupa). Stopping the velocity of mind from going wherever it can and thinking whatever it can without any rein is manonigraha (shama or santi) or controlling tanmatras i.e. suksma indriya and visaya coming in mind. When you can do this to escort mind towards silence, then control over mind comes gradually. So see what is happening in mind. Why it is deviating towards visaya and then order it "hey mind...". Dama (indriya nigraha in hatha) is essential. But shama (manonigraha) is much more important than this.

-Every indriya has hunger and thirst and devata living there-aitereya upanishad

-All indriyas have devatas. If you are sanjami, then they will be pleased and give you all you desire from suddha antahkarana. -tairiya upanishad.

In tairiya upanishad, varuna gave upadesha to his son bhrigu in 2 lines about brahman then said tapah leads to brahman. When bhrigu used to come to varuna and asks whether i have known brahman by speaking each time anna is brahman, prana is brahman, mana is brahman, vigyan is brahman, ananda is brahman. Each time he ordered him to do tapasya i.e. living in sanjama. Bak, manah, saririka tapa of gita. His buddhi becomes suksma to more suksma. After becoming fully suksma by removing veil after veil of ignorance, he knew brahman. So not only by reading upanishads, yoga vasista, you can know brahman. But only through tapah and swadhyaya it leads to suksma buddhi and you can analyse brahman and know it. While reading or analysing brahma tatwa, if your breath becomes slower to slowest, sometimes if your breath stops, ananda comes, know that you are knowing something. Otherwise it is just cramming of books. So these suksma tatwas can't be known just by reading. You will feel like i understood but there is something still you did not understand. So without tapah, it is impossible. "Tapasa brahma vijigyaswa" (tap se brahm ko janne ki ichchha kar) (memorize it) -Varuna rishi's advise to his son bhrigu when each time he asks for brahma gyan. He advises to make buddhi suksma through tapah and reach brahmagyana. -Tairiya upanishad.

-Even after self realisation, indra i.e. indriyas will send visayas like women, gold etc. because indra (king of devatas) fears to lose his position due to tapasya of mahatma. To have control of that type, the seed must not enter in mind.

-You may read 100 books on vedanta. You may see 100 videos on vedanta. But you can't understand even an iota of brahma vidya without tapas. This type of cases are more than 99%. According to your

level of tapas of gita,knowledge you will have of brahman.Bliss will come by itself.Balance of mind in pain and pleasure will come by itself.

-Prajapati advised da-da-da to deva,manusya,asura.Respectively for deva(bhogi) indriya damana karo ,for manusya(collector) daan karo and for asura(violent) daya karo.So learn these three things dama,daan,daya-brihadakaranya upanishad.

-Ahara suddhi is base of atmagyan.After winning ahara,then you can win pranamaya kosha ,manomaya,then with sukshma buddhi , vigyanamaya kosha you will penetrate and then only to anandamaya kosha.

-Control your tongue.Turn over,tention,talent. Sabdabrahma.-Baba

-Tapah,dama and niskama karma-three foundation of brahma gyan.-kenopanishad

DAY 2-KARMA YOGA

Monday, 12 June, 2017 12:36 PM

1. An idle mind is devil's workshop. Work incessantly without attachment, without any identification. Then alone you can feel that you are a different being. Karma Yoga elevates a man to sublime, magnanimous heights, when done in the right spirit, with the right mental attitude or Bhav. One should patiently work. That is all. No meditation or Samadhi is ever possible without a preliminary training in Nishkamya Karma-Yoga. To work without attachment is doubtless a difficult task. It is an uphill work. But it becomes a very easy job and pleasant too to a man of patience and determination. You will have to do it at any cost, if you want final beatitude and immortality. Everyone of you will have to do it, though not now, at least after taking five hundred births. There is no other alternative but to do so. But the question is: Why not now? Why not in this very birth itself? Why not cut short the cycle of births and deaths and enjoy the Bliss of the Self right now, this very second? Therein lies real wisdom.

Work can not bring misery, but it is attachment and identification with work that brings in all sorts of unhappiness and bondage. Understand the secret of work, the technique of Karma Yoga and attain God-Consciousness. This Jamadagni or fire of wisdom will consume all fruits of actions.

2. First five years of school curriculum should be to develop courage, character, self-control.

3. WHILE PHYSICAL WORK=MANTRA CHANTING

NON PHYSICAL WORK OR REST=AWARENESS OF BREATH OR MIND OR SURROUNDING OR BRAHMAN CONSCIOUSNESS

1. SLEEPY=MANTRA CHANTING

2. NON-SLEEPY=BRAHMAN CONSCIOUSNESS AWARENESS OF BREATH OR MIND OR SURROUNDING OR WORK OR DO TRATAK

4. "Look here — we shall all die! Bear this in mind always, and then the spirit within will wake up. Then only, meanness will vanish from you, practicality in work will come, you will get new vigour in mind and body, and those who come in contact with you will also feel that they have really got something uplifting from you."

Quite so. At first, the heart will break down, and despondency and gloomy thoughts will occupy your mind. But persist; let days pass like that — and then? Gradually you will be more and more fearless. Then you will see that new strength has come into the heart, that the constant thought of death is giving you a new life and is making you more and more thoughtful by bringing every moment before your mind's eye the truth of the saying, "Vanity of vanities, all is vanity!" Wait! Let days, months, and years pass, and you will feel that the spirit within is waking up with the strength of a lion, that the little power within has transformed itself into a mighty power! Think of death always, and you will realise the truth of every word I say. What more shall I say in words! Never are the wants of a beggar fulfilled.

5. **DESTINY**: ONLY KNOWLEDGE HAS THE CAPABILITY TO CHANGE UR TENDENCY. ONLY MAN CAN CHANGE. ANIMAL ACTS ON ITS NATURAL INSTINCT. SO ONLY IT CAN CHANGE UR FUTURE SIGNIFICANTLY BY MAKING U RIGHTEOUS IN UR PATH. PAST+NO KNOWLEDGE=PAST. PAST+KNOWLEDGE=MAGIC OF FUTURE. OUR DESTINY IS OUR TENDENCY FROM PAST. BUT IF WE CAN CHANGE OUR NATURAL TENDENCY TOWARDS GOOD, OUR DESTINY ALSO GET CHANGED. REMEMBER TWO BOY ONE GOING TO KING ANOTHER TO DEATH CHANGED DESTINY BY THEIR WORK. CHOOSE THE PATH OF SHREYA WITH RESPECT TO PREYA. IN EVERY WORK TWO PATHS ARE THERE. Different is (that which is) preferable; and different, indeed, is the pleasurable. These two, serving different purposes, blind man. Good accrues to him who, of these two, chooses the preferable. He who chooses the pleasurable falls from the goal. TO CHOOSE ONLY IS IN OUR HAND AND IT WILL CHANGE OUR DESTINY. Prarabdha will get modified.

6. You sow an action and reap a tendency, u sow a tendency and reap a habit, u sow a habit and reap a character, u sow a character and reap ur destiny, therefore destiny is ur own creation. U can change ur planetary position according to your actions, habits as these are consequences of ur past actions.

7. GOAL :

Focus in a goal and don't initiate till a mental picture has formed in ur mind that u will surely get it. When u can form the mental image clearly, it is a time to start and u will sure reach there if u r consistent in that path and not stop whatever comes to ur path. WHEN U HAVE NO GOAL, U R UTTERLY SELFISH AND SENSUAL. **NO BIG GOAL, THEN NO CONTROL OF SENSES AND NO WILLING FOR STRUGGLE.** AFTER INDEPENDENCE, CORRUPTION SPREAD IN INDIA. REMEMBER HIROSHIMA & NAGASAKI OF JAPAN, HOW IT

CHANGED DUE TO PEOPLE WORKED INSPIRED.AS DESIRE NEVER ENDS,U R UNSTEADY AND UNDISCIPLINED.A GOAL WILL MAKE U DISCIPLINED.KEEP A GOAL SO HIGH THAT U CAN NEVER REACH AND DON'T CHANGE IT.BECAUSE HERE THERE IS NO SELFISH EXPECTATION.THERE IS A GREAT CHANCE THAT YOU MAY NOT GET IT.U HAVE TO WORK AND WORK WITH INSPIRATION OF AN IDEAL.KEEP THE IDEAL IN FRONT OF U AND STRIVE FOR IT.WORK FOR WORK'S SAKE.WORK AS PERFECT AS U CAN.RISE OVER SENSUAL LIFE.REACHING THE GOAL IS NOT A GOAL,STRIVING TO REACH THE GOAL SHOULD BE THE GOAL.BECAUSE IT IS THAT MOMENT WHEN U WILL GROW UP WITH CONCENTRATED MIND.U SHOULD NOT REACH THE GOAL.BECAUSE WHEN U WILL REACH UR GOAL,THEN U HAVE NO GOAL NEXT.THERE IS A LONG SATISFACTION OF FULFILLMENT OF GOAL.THEN UR DESIRES WILL BE AGAIN SELFISH.VASANAS WILL INCREASE AGAIN. THERE IS NOTHING TO GET FROM OUTSIDE.HAPPINESS IS WITHIN U.THOSE WHO SWEAT/TOIL JUST TO GET SOMETHING,THEY ARE MISER.DON'T THINK ABOUT PAST MISTAKES(EGO OF BODY) AND FUTURE(EXPECTION). BE IN PRESENT BUT NEVER OVEREXCITE(UNSTEADY MIND).IT WILL DISSIPATE ENERGY.DO ACTION WITHOUT ATTACHMENT(I+I WANT) ,WITHOUT ANY SELFISH MOTIVE WITHOUT EXPECTATION.EXPECTATION(FUTURE) MEANS DISSIPATION OF ENERGY.WORK AS WORSHIP AND SEE GOD IN EVERYONE.BE GRATEFUL TO THEM FOR THE BLISS YOU GET.SUBMERGE IN WORK.UR WORK SHOULD BE INSPIRED.WORK FOR GOD.HIGHER THE GOAL,GREATER THE INSPIRATION THAT U DRAW FROM SURRENDERING UR WORK ON GOD.U SHOULD NOT HAVE ANY TIME TO THINK OF PAST,FUTURE OR PRESENT.THIS IS THE SECRET OF BIG ACHIEVEMENT.U WILL BECOME A KARMAYOGI AND REALISE THE SELF.

Learn,learn,learn even though goal is very far.GOAL will follow u by giving opportunities when u have become ELIGIBLE for it.It is because even that goal wants perfect person for that work.

Do not set ur heart after these objects which cannot be acquired except by very painful exertion(does not mean hard work), or by sacrificing righteousness, or by bowing down to an enemy.

8.TO DO GREAT THINGS ,U HV TO LEARN TO DO LITTLE THINGS WELL.DO EVERY TASK AS MEDITATION.

9.There is no miraculous short-cut or magical formula for concentration and meditation. It comes naturally to the man who makes it a practice to do even the smallest act with attention and interest. To execute little tasks in a slovenly and careless manner, day by day, renders the mind weak and causes it to lose all acumen and capacity for concentration.

10.Life is a mystery,he declares. Its origin and its end are enshrouded in a cloud of ignorance. The fleeting period in between is a mystery, too: otherwise, why should one man's life be so different from another's? Life here is the fruit of your past Karma, he says. Primordial ignorance prompts the Jiva to seek the bliss which is its own nature, in the outside objects. Good and bad actions that are performed in this quest have to return to him as pleasure and pain; to enjoy them he has to take birth here. Self-realisation fries the seed (Karma) and prevents rebirth.Life is a great blessing and gift of the Lord, to be utilised well in Sadhana to attain Self realisation, he asserts referring particularly to birth as human being. Neither the celestials nor the sub-human species can practise Sadhana and attain Him. Only man can. God's compassion has so arranged the Karmas that the gift of human birth could be bestowed on the Jiva.

11.He who works in the world with Atma Bhav will eventually reach Atma.He is powerful Yogi who keeps up the meditation while performing actions.Keeping up Brahma Bhava While practising Karma Yoga is more difficult than pure

Jnana Yoga.To serve humanity, while living in the world is superior to a life of seclusion in a cave.The more you spend your energy in elevating others, the more Divine energy will flow to you.

12.An ounce of practice is better than tons of theory.If you practise Satya and Brahmacharya, you will become fearless (Nirbhaya).

13. Have an inner life always. Let a portion of the mind and hands do their work mechanically.truly pious man attend to all his business concerns, but has his mind's eye fixed upon the blissful feet of the Lord. This is Karma-Yoga and Jnana-Yoga combined. This will lead to integral development. This is synthetic Yoga.

14.When a camera is loaded with a piece of plain white paper, however long we may keep the lenses open against

any well-lit object, no impression of the object concerned can dirty the paper! On the other hand, if that very same

sheet of paper is sensitised, then, even a slight exposure will leave the impressions of the object upon it.

Similarly,

a mind plastered with attachment soon gathers on to itself impressions (vasanas) during its contacts in the external

fields of activity. The Lord advises us to act without attachment, so that, instead of gathering new impressions,

we may make use of our activities for the exhaustion of the existing vasana-dirt in our mental equipment.
16.The Yajna-spirit is seen everywhere: the Sun shines, the Moon appears, the Sea throbs, the Earth bears --- all in a spirit of sacrifice and self-dedicated motherly love with never even a trace of attachment or any kind of self-arrogating motives.

17.Attachment becomes a clog or a painful chain on us only when it is extremely ego-centric. To the extent we work for larger schemes to bless a vaster section of humanity, to that extent the attachment loses its poison and comes to bless the age. Many poisons serve as medicines in their diluted form, while the same in a concentrated form can bring instantaneous death! The ego and ego-centric desires bind and destroy man, but to the extent he can lift his identifications to include and accommodate in it, larger sections of the living world, to that extent the attachment gathers an ethical halo, a divine glow, and becomes a cure for our subjective pains and imperfections.

18.If u will do good,u will get good result.If u will do bad,u will get bad result.THERE IS NO CANCELLATION AS LONG AS U HAVE A THOUGHT THAT U R THE DOER.It must be spontaneous action without any expectation of good or bad.Either you have to think that god is working through you(for bhakta)or with the idea of self you have to serve and act as you are all pervading(for gyani)

19.Take up one idea.Make that one idea your life.Think of it,dream of it,Live on that idea.Let the brain,muscles,nerves,every part of ur body,be full of that idea, and just leave every other idea alone.This is the way to success.

20.When u will work with inspiration without attachment,without thinking about past and future,concentrated on ur work,without any anxiety,with no procrastination,no willing to take rest;Then no vasanas can touch u.The same work which fills ur heart with desires,will help u to make ur subconscious mind pure and concentrated and erase the past samskaras when u will work in the spirit of niskama karma yoga i.e. to work without thinking about result.

21.Resist not evil only when you are strong.If u r weak and if there is even the least possibility of winning,then u must fight even with the cost of ur life if there is benefit of others.If only u r concerned, then u may forgive.Check ur dharma then and act.If in the present moment u r weak but later u may become strong,then be silent now.To allow others to do unrighteousness before u is also sin.

22.SANCHITA karma-PRARABDHA karma-3 types-one due to others' desire,due to unavoidable karma in past,due to our desires which we can change.What we do now is going to be agami karma.Parabdha is set from sanchita karma to evolve us spiritually in this life.

23.Work in the spirit of learning not earning.Success will come automatically when ur mind hv learned lot of things.U will learn only when u r in present moment.Forget ur fear of past and future to lose ur respect of past or not getting respect from future.Earning name and fame are byproducts of learning of life.

24.When u don't work excellently as u can,there is some expectation.U r working to get something.1.comfort 2.doubt 3.overconfidence 4.No interest.

25.Swami Sivananda urged that whatever talents one had, they must be given to the world or else life wasn't worth the name.To do this, the vehicle had to be preserved. He said, "Austerity is not the goal. Emancipation and Immortality is the goal." Annihilation of the ego and lower self is the process and not the immolation of the physical body. To silently bear abuse and insult, to calmly suffer ill-treatment and deliberate disrespect is no less tapasya than to bear heat and cold, hunger and thirst.

In this regard, though Swami Sivananda had a very tender heart, he was a militant against his own ego. According to Swami Chidananda, Swami Sivananda was ever vigilant for the slightest assertion of ego in himself, which would immediately bring down a hammer blow upon it. So much so, that to be unaffected in any way by the honour and reverence given to him by hundreds, Swami Sivananda at one time used to beat himself with shoes and broom. To erase the subtle feeling of caste superiority, for years he deliberately allowed himself to be served by disciples not of the Brahman caste, and he constantly prostrated before sweepers and scavengers and treated them like equals.

Sivananda performed severe austerities during his sadhana days. Later on even when he was a respected guru he kept up certain practices of asceticism. The rational behind these later practices was Swami Sivananda's belief that austerity in some form or other keeps alive the spiritual fire. Swami Chidananda once wrote that it was the force of his tapasya that infused the power into Swami Sivananda's words that impelled others to listen, reflect and act upon them.

one of the most revolutionary features of Swami Sivananda's personality and teachings was his passion for karma yoga or service. He did not consider his energy, talents and his body as belonging to himself. He belonged to any creature that was in distress and in need of him. To him turning from worldly pursuits on a higher quest did not mean suppression of sublime sentiments that were inherent in his nature. Rather they became more intensified and refined by the touch of a higher unselfishness and wider consciousness.

Swami Chidananda wrote that unlike popular opinion, Swami Sivananda held that a world-renouncer should be the most dynamic of workers because he or she had the advantage of being wholly free from the vexing activities and distractions that beset one in the worldly life; he had no patience for the misconception that the dignity of the orange robe implied an intellectual and physical hibernation from the rest of the world. Thus Swami Sivananda sought to make sannyasins dynamic servants and educators of humanity. He would ask them to develop their talents to be of maximum use to others. He did not consider the ideal of a cave life suitable for the modern era. In addition, Swami Sivananda said that only selfless service could efface the rock-hard ego that separates man from God. His students were both free and encouraged to follow any path that suited them, and they were not expected to neglect their personal sadhana morning and evening. However, according to Swami Chidananda, Swami Sivananda would passionately appeal to them to root out all traces of self and personal considerations and give themselves totally to the noble ideas of service of the world.

Swamiji recalled that Swami Sivananda would thrillingly depict to them the glory of selfless service as the greatest and grandest of all yogas, the highest sacrifice and worship of the Almighty. He would say, "Never mind whether realisation comes or not. Put forth every effort at attaining ethical improvement to render yourselves perfect for the service of Man. See God in Man. If your conception of God includes the idea that he is all-pervading, then why can't you see Him in all creatures? What makes you hesitate in translating your belief into action? You will have to give up such notions that He is available only behind locked doors and closed eyes. First feel His presence in everyone, everything you see and serve, then see whether or not He shines of His own accord in the chambers of your heart. When the heart is not yet free of all impurity and the lower nature rid of its dross, how can spiritual experience come to you? Until you have rendered your nature perfect, is it possible to realise the truth of a Being who is the very essence of perfection? First root out egoism, anger, hatred, greed and duplicity by sincere selfless service."

One of Swami Sivananda's most revolutionary ideas was that striving for liberation could be done in the home. In speaking about Swami Sivananda's gospel of divine life, Swami Chidananda said: "The central theme of Swami Sivananda's gospel of divine life is that one need not leave home, family, profession in order to lead the divine life. Essentially what has to be left behind is ahamkara, the wrong idea that 'I am the body, I am so and so. I am such and such,' attachment to the body, selfishness etc. It requires an inner change of location, not an outer one. One shifts one's consciousness from being centred in the body and mind to a higher dimension where the consciousness is aware of its true divine nature. To express this in daily life constantly is divine life."

However, in the view of Swami Sivananda, real Vedanta could never make one narrow or self-centred for it is a process of infinite expansion of consciousness. He would assert that the test of real advaita bhava (non-dual realisation) was the destruction of the last vestige of selfishness and the development of cosmic love. To feel all creation as one's own and to destroy all barriers that separate man from man would result from a rational practice of Vedanta. No idea of differentiation, of superiority and inferiority could remain when the knowledge was that the whole cosmos is Brahman. To live along these lines would at once mean coming out of the murky darkness of the self-world into the resplendence of a divine life.

26. "Dissolve all these 'Vedantic clubs' here immediately, this very moment. When three idlers, whether they are Sannyasins or householders meet in a tea-shop, what do they talk about? Will it be about God and Sadhana, about service to humanity or Self-realisation? No. It will always be about someone or other. It may be about their brother disciples and the secretary of the Ashram, or about Stalin or Churchill. They will begin criticising everyone in the world except themselves. And when this group breaks up and the members join other clubs, then the new group will criticise the old group. Disgraceful!

"You must be ever busy in selfless service. Work, work and work—there is nothing so potent as work to keep the devilish mind ever engaged and to prevent it from doing its mischief. You must surround yourself on all sides with work. You must always have a month's work pending on you. You should never have a chance to feel that you have finished all work, for, at that very instant you give the mind a licence to run riot. There is no dearth of work here. I can give you this very moment enough work that can keep you busily engaged twenty-four hours of the day for two years to come.

"But you do not want to come closer to me. You hide yourself from me. It is difficult for me to see many of the inmates here. Like an English gentleman you lock yourself inside your room and I have to wait at your door to give you some work. You do not want to undertake two or three types of work at the same time. You feel that you will then be overworked and will have a breakdown. Work will never weaken you. Work will infuse new energy in you. It is when your hands are idle that your evil mind gets busy. When you think you have finished the work on hand, you run to the Ram Ashram to read newspapers or join the Vedantic club to talk ill of others."

One saint can bring spiritual upliftment to the whole world. The institution is only an instrument in his hands, and it provides scope for others to evolve. I can carry on my work without any kind of institution. Even today I can dissolve this Society, go and take alms, live in a cave and work wonders. I am not enamoured of B.A.'s or M. A.'s. If B.A.'s leave the Society, some M. A.'s will be waiting to join it. If second-class writers leave the Ashram, first-class writers will join it tomorrow. It is only one spiritual personality that counts in the world, not thousands of half-baked aspirants.

"On the contrary, you are quarrelling over an extra cup of milk. You are fighting for fruit. If at this young age, when you are full of radiant energy, you do not practise self-denial, renunciation and austerity, then when will you do so?"

"You have no contentment. That is why there is no spiritual lustre in your face. If you have contentment, there will be lustre in your face, sparkle in your eyes and you will radiate peace and bliss. But when your heart is torn to shreds by cravings and desires, when you are ceaselessly craving for the petty things of the world, what spiritual progress can you achieve? It is then better for such people to go out into the world, marry and lead a proper householder's life. Otherwise they would miss both. They would deny themselves the pleasures of a worldly life and would achieve nothing in the spiritual field either. There is no use vegetating here. You must be dynamic. You must be full of spirit, vigour and enthusiasm."

"What to speak of service of the Guru! You should whole-heartedly serve an Ashram or institution that has given you food and shelter for some time. Gratitude is a golden virtue. If you do not possess this fundamental virtue which even animals possess, how can you hope to attain God-realisation?"

"From the very beginning you have adopted the wrong attitude to life. Only if you had served your parents would you know what obedience is, what the spirit of service is. When an opportunity for service is offered to you here, you think, 'I did not serve even my parents, why should I serve these people?' That is the granite state of your ego. It can only melt through repeated knocks and blows and through the Lord's Grace.

"Ceaselessly remember the Lord. Repeat His Name constantly. Serve, serve and serve. Work, work and work. If you are not working you should be engaged in fruitful study. When you are doing neither, you should be doing Japa and meditation. I have provided all facilities for these within the Ashram itself—plenty of scope for work and service, books and journals for study, and the Bhajan hall, temple and rooms for meditation. And by God's Grace you have food and clothing without any difficulty at all. Is there any need for you to go beyond the Ashram area? It is only the upsurge of your own wrong impressions that takes you beyond the bounds, that prompts you to make parties and indulge in loose talks and scandal-mongering. Get rid of these impressions by means of service, meditation and study, by looking into the good of others and never even thinking of their faults. Mind your own business! Mend your own mind! Evolve, evolve, evolve!

"This does not mean that I am too lenient. I carefully watch every one of your actions. I can judge your heart from the way you look, from the way you talk, from the smallest details of your behaviour. I can point out your faults then and there and shape your future. But I do not want you to be afraid of me. I do not want that you should obey me through fear. Obedience should spring from love and dedication. Obedience should spring from a genuine desire to evolve and grow spiritually. Obedience compelled by fear and dread will not last; it will not be sincere and whole-hearted. You will only be waiting for an opportunity of running away from discipline.

26. Practice karma yoga by serving all with the thought of self. Do unselfish work without attachment with atma bhav; bhakti yoga- love all with the thought of self or god, chant, do japa; gyan yoga- see the self in all- read vedantic books, gita, yoga vasistha etc. clear ur doubts; dhyana or raja yoga- all asana pranayama, brahmacharya, truth, solitude, purity of body, mind, cleanliness, dhyana. Use all with one yoga as central (dominant) as per ur temperament; karma yoga for all to remove impurity, bhakti for emotional people, rajayoga for mystical interested people and gyana for philosophical and high intuition capable people. Choose as dominant which u feel good at, u feel easier. For quick spiritual progress all are necessary. Karma and bhakti prepares the mind for meditation, rajayoga- u do meditation, gyana yoga- clears veil of maya and u will reach ur goal by understanding whole world.. see brahman in the whole world.

26. There is no yoga greater than relieving human suffering. If you serve a sick man for half an hour, it is tantamount to meditating for three hours, or doing japa of Om 21,600 times. Do not think that in service there is loss.

27. Satwa is intense work. Peace is like in himalayas is intense work of yogis. Like the spinning top when it is spinning intensely it looks like it has stopped and stable and fixed.

28. Untill every atma is liberated, one soul can't be fully liberated... So after realisation realised soul tries to

make others free.

29.If you remain in satwa,automatically work will come to you.You will not have to search for work(job).- Mouni baba.

30.As is karma,so is manifestation of will.The men of mighty will,the world has produced have all been tremendous workers-gigantic souls,with wills powerful enough to overturn worlds,wills they got by PERSISTENT WORK through ages and ages.Such a gigantic will as that of a Buddha or a Jesus could not be obtained in one life.The more persistent concentrated work you will do,much greater will be your will power.

31.Hard work.Only through hard work divinity will manifest.

32.Even rajas is god.Plunge in work.God loves karmasheela men.

33.When we work without expecting result,we work at best because our mind is concentrated and we take full responsibility like if we are given a 6 month child,we are in full concentration to take care of baby(for that time we don't think any other thoughts).Best work will give best result. And as mind reaches brahman(concentration),due to sankalpa sakti,god will provide us best result.Vishnu(satwa) gives everything when you don't want anything.Know it.So apply it.Work for work's sake and depend on god's grace for result.Who don't want anything,he is most eligible to be given everything-yoga vasistha.

34.For a yogi every work is sacred even cooking also.A karma yogi has no desire of fruit.He works like meditation.Whatever work come before him he does that thinking that as god's work.Even if he is near getting result,if another important work comes which is essential for him,he leaves his present work and goes for essential work.

35.If full responsibility will be given to you,you work at best with full concentration.If a child of 5 month will be given to you for few minutes,at that time you have full responsibility of that child.you are fully concentrated.So always take full responsibility of any work.Don't run away from it.Don't say other person will do that.Think each work as yours.

36.Karma is necessary untill you get mumukhutwa (intense desire for liberation).Karma helps to get this.Through karma ,when your desires will be vanished,then mumukshutwa dawns.Then lead the path of only gyan which was very difficult till now.

37.When you are engaged in a work,if other thoughts come to your mind,then again and again try to be in present work.Destroy swapna(thoughts,imagination while in awake state)avastha.Be in present.This is the practicality of controlling tanmatras.The tanmatras(thoughts) which are coming always.Stop this nonsense.Don't think that there will be a loss,if i will not think that.Just be in present.Meditation will come.Samadhi will follow.Then future will be bright.To a brahmagyani,all knowledge follows him.Brahmagyani does not follow knowledge.So be in present.Be in meditation.

38.Samarpana to god is karma yoga as you say success is yours,failure is yours,work is yours,i am just a tool.So you don't get any karma phala and also will act without desires just like karma yoga.Difference is only surrender to god.It is little easier than karma yoga in which there is no relation of god or any brahman thinking just working for destruction of desires and to have no karma phala and bandhan.-In karma yoga vasanas are purged out.If a man do work he works with his vasana and wish to get fruits.Thus past vasanas are doubled.But when act selflessly,vasanas are destroyed through work.If you like sweets,then if you eat with expectation of sweet result ,then you add vasanas.But if you eat without looking at taste but only for health with sama bhava,panchabhuta bhava,this vasana is purged out.

DAY-7 SWARA YOGA

Sunday, 3 December, 2017 4:41 PM

Emotions are related to breathing. So by changing breathing pattern u can control mind. Let the breath flow through Ida the whole day and through Pingala the whole night.

He who practises thus is verily a great Yogi.

In order to awaken mooladhara, we therefore utilize the yogic practice of concentration in which you gaze

at the noisetip. This arouses the sensation of psychic odours, and is particularly associated with that of sandalwood.

Different odours stimulate different energy centres, and sandalwood is said to activate the centre at the bottom of the spine.

When the left nostril flows, it indicates that the mental energy, chitta, is predominant, and the pranic energy is

weak. When the right nostril flows, the pranic forces are stronger and the mental aspect is weak.

When both nostrils

operate together, it indicates that the spiritual energy, the force of the atma, is in power.

many autonomic and voluntary functions are related to the breath and these nerve components situated at the base of the nose. In fact, it has been reported that the nerves in the nasal mucosa are connected with the visceral, excretory and reproductive organs.

"If the air is inhaled through the left nostril, it should be expelled again through the right. Then breathing in through the right and retaining, it should be expelled through the left." (2:10) This particular practice, which is known as nadi shodhana, brings about regularity in the whole system and is extremely important in swara yoga for harmonizing the pranic flow.

The more the mind is absorbed in the physical world, the grosser it becomes and the less the consciousness or awareness can function. This is the dormant or tamasic state of mind. As consciousness and awareness develop, the mind starts to oscillate, to become dynamic or rajasic. Later it becomes completely one-pointed, awakened, and sattwic.

In jagrit, the waking state, the mundane world is perceived through the gross body or sthula sharira.

The Mandukyopanishad says that here "the enjoyment lies in the visible

objects of the world", (v. 3) In jagrit there is association with the external world through the five sensory organs, the

jnanendriyas (the ears, eyes, tongue, nose and skin) and through the five organs of action, the karmendriyas (the

hands, feet, speech, reproductive and excretory organs). In the waking state information is interpreted by manas (thought/ counterthought), buddhi (discrimination), ahamkara (ego) and chitta (memory). These are all associated with the functions of pingala nadi.

At a deeper level the consciousness encounters subjective experience in the subconscious realm of swapna, the dream

state. Here the experiences are those of the astral or subtle body, the sukshma sharira. The consciousness becomes involved in the mental impressions of jagrit, undergoing the memories in the karmashaya, the place where every action,

thought and word is stored. In the subconscious there is no objective experience through the senses. The experiences are purely mental and therefore it is associated with ida nadi.

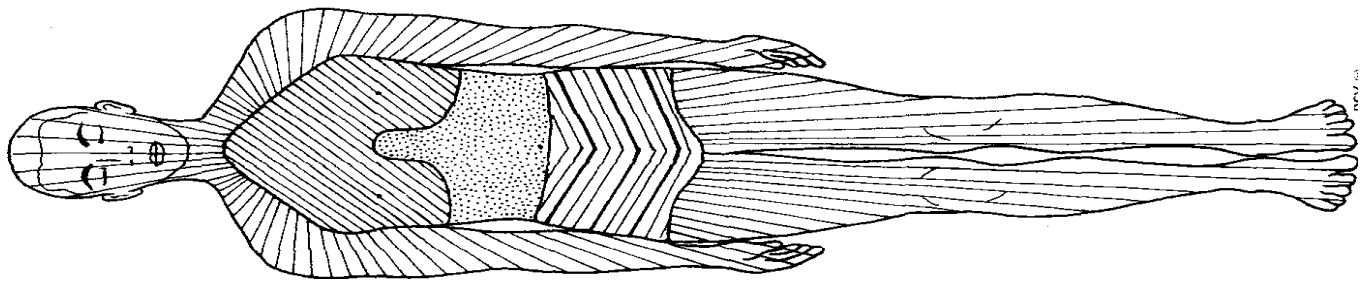
The Upanishads further state that by conscious mental repetition of the mantra So-Ham with the breath, the mantra

manifests as an audible sound in the inner ear. On hearing this, one becomes freed from karma and samskara.

When you remove the individuality of the finite mind, the 'veil' between Ham (Shakti - the individual jiva) and So (Shiva - cosmic consciousness) is lifted. The sound of the breath is the direct link between the lower and higher experience.

sound of the outgoing and ingoing breath, the sound of Ham-So-Ham-So-Ham.

During the day, the action of prana predominates and at night it becomes subservient to apana. The Dhyana Bindu Upanishad says that because of prana and apana the jiva or individual soul oscillates up and down, caught in the snare of two opposite moving forces and bound by duality.



DISTRIBUTION OF PRANAS(Udana prana samana Apana vyana (pervades the whole body))

Thus the Brihadaranyaka Upanishad states that death does not come to one who increases the middle breath. Therefore, the yogis devised the practice of kumbhaka or breath retention in order to increase the time gap between inhalation and exhalation, thereby uniting prana and apana with samana.

Yoga is only accomplished when the natural movements of prana and apana are reversed so that apana moves up

and prana moves down, and they unite with samana in the navel centre. The meeting of the two opposite energies

generates an incredible force and pushes prana through sushumna nadi, thus awakening the entire pranic capacity,

raising the consciousness and enlightening the soul.

Sometimes when a person dies other people imagine they see a ghost, but in actual fact they are seeing that prana which is leaving the body, and this is not something supernatural which has to be feared.

In yoga we refer to the negative line as ida, the channel of manas shakti or mental force. The positive line is pingala, which channels the dynamic energy of prana shakti.

Negative thoughts lower the prana and exhaust your mind whereas positive thoughts enhance the prana and frame of mind.

left nostril breathing influences the activities of manas shakti, and indicates that introversion and mental creativity predominate so that any extremely dynamic or extrovert activity should be avoided. The swara yogi thus manipulates the flow of air in the left nostril in order to control ida directly and either bring about its influence at will or suppress it when necessary.

Pingala energy activates the physical body and externalizes awareness. prepares the body to cope with stress and external activity; To control pingala the breath in the right nostril is manipulated.

Right hemisphere is responsible for psychic and extrasensory perception, and stimulates creative, artistic and musical abilities. Conversely, the left hemisphere in relation to pingala is responsible for rational, analytical and

mathematical ability. a positive emotional stimulus activates the left hemisphere and a negative emotional stimulus stimulates the right. The left hemisphere has been noted to create an aggressive response or the 'fight' reaction, whereas the right hemisphere causes a person to withdraw and become a passive participant or to 'flee'.

It seems that women are liable to rely more on right hemisphere strategies than men, which verifies why they are considered to be ida predominant.

After practising pranayama or when the mind becomes onepointed, or when one is about to commit some criminal act,

sushumna also flows. Therefore, in swara yoga there is a strict warning about it. When sushumna nadi flows, spiritual

as well as criminal tendencies can arise.

It also flows during the exhilaration one feels after climbing a mountain or in completing an important task, and when

sushumna flows the whole brain operates. In ida or pingala only half the brain is active, but in sushumna both the

karmendriyas and jnanendriyas, that is the physical organs and the mental organs, function simultaneously and you become very powerful, whether in spiritual or in mundane life. We should try to purify the whole system first, and then sushumna will automatically open. it is said that if sushumna flows for a very long time, it means your mind is going to transcend the barrier of

subject and object, ida and pingala.

In India, Cases have been witnessed where people were able to predict their time of death several days beforehand by observing the continual flow of sushumna.

In the case of the yogi, it means you are about to transcend body, mind and the object, and enjoy samadhi. When the

awakening of kundalini takes place, the first thing that happens is sushumna becomes charged by the kundalini

energy. The whole spinal passage becomes heated, active and full of experiences. In the case of the average person, it

means you are going to transcend the body and enjoy life beyond the empirical realm, but the kundalini is not

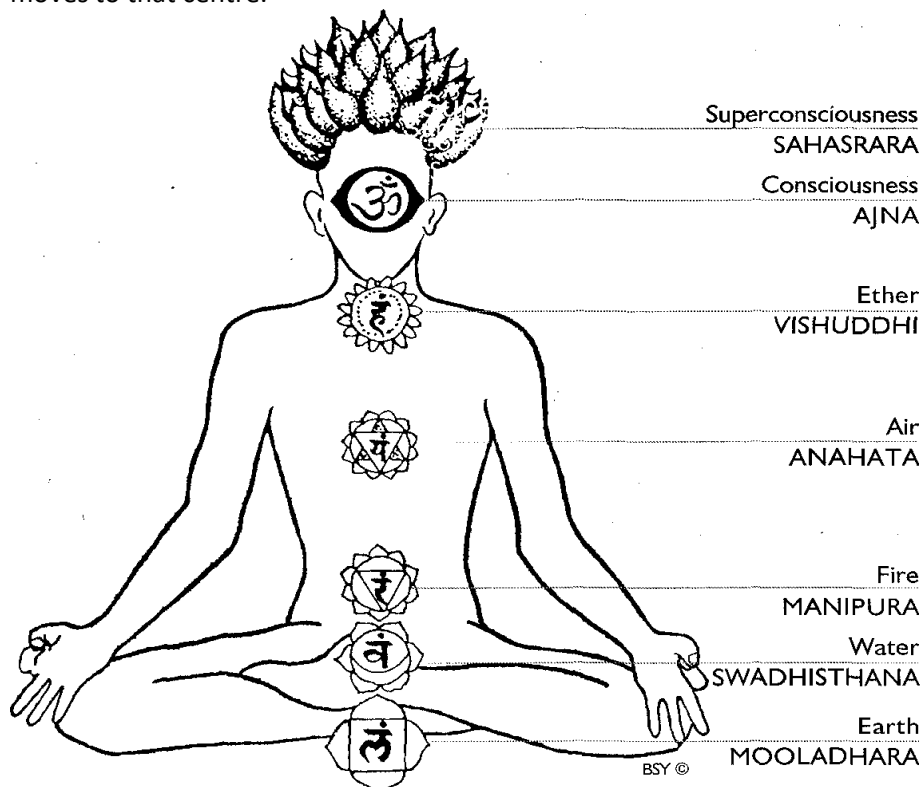
necessarily awakened.

A chakra can be consciously activated either by directing prana to the centre or by concentrating on its location and

form. when you direct pranic energy to a chakra, you become aware of its location, so mental visualization and

concentration are also taking place. When you concentrate on the chakra or a symbol which stimulates it, prana also

moves to that centre.



These chakras are related to astrology. They block radiations from outside as per ur karmas in past life, vasanas. And change aura outside. So by controlling breath, u can control mind, by controlling mind, u can control ur destiny atleast ur by purifying chakras from samskaras, vasanas. 1st chakra-Cp-Aq (SATURN), 2nd chakra-Sg-Pi (JUPITER), 3rd chakra-Sc-Ar (MARS), 4th chakra-Li-Ta (VENUS), 5th chakra-Vi-Ge (MERCURY), 6th chakra-Le-Ca (SUN-MOON).

The chakras should be purified before the awakening of kundalini, because they are usually either blocked or operating at a very low vibration. Therefore, first they have to be purified, then activated and attuned to a higher frequency, so that kundalini can pass through without causing any harm or disturbance.

The breath flowing in the right or left nostril has to flow in the systematic order according to the

movements of the sun

and moon. That is why ida and pingala are referred to as lunar and solar nadis. Ida is cool like the moon, and pingala

hot like the sun. Yogis in highly developed meditative states of consciousness report that they experience a difference in

temperature between the air that flows through the right and left nostrils.

They make their surya swara flow by night and chandra swara by day. This brings a balance between the external forces and internal functions. They sit in a particular asana, padadhirasana, which is specially designed for changing the swara. First they have to observe whether the correct swara is flowing at the right time. Then it may have to be changed accordingly. For this purpose they use a special stick called a yoga danda, which rests under the arm, to change the flow of the swara.

When the flow of air is coming from the left nostril only, ida is active, and this is known as the vama or left swara. When the right nostril is open, pingala is active, and it is called dakshina or right swara. Recognizing the active swara is a simple

process; exhale into the palm of the hand and you will feel a stronger current flow from the open nostril.

If you are still unsure after testing in this way, then close one nostril and breathe out through the other. Listen for a

difference in the pitch of right and left exhalation. The deeper sound indicates the open nostril, the higher pitch

indicates the closed. Sometimes both nostrils flow equally and you cannot differentiate whether the right or left is

predominant. This is the flow of sushumna or shoonya swara.

When you are examining which nostril is active, at different times during the day you will notice that the length of the

breath alters. Sometimes it is longer or shorter. According to the swara shastras, the aim of the practice is to reduce the

length of the exhaled breath so that more prana is retained in the body.

- The natural length is 7-12 angulas.
- During states of emotion and excitation 12-36 angulas.
- While singing 16 angulas.
- Vomiting 18 angulas.
- Eating 20 angulas.
- Walking 24 angulas.
- Sleeping 30 angulas.
- Exercise and copulation 36 angulas.
- Strenuous physical exertion 36-100 angulas.

During the day spontaneous emphasis is on inhalation. People with weak constitutions project the expiration to a

longer distance. If the breath extends further than 8 inches while lying flat, excess energy is being lost.

The Shiva Stuarodaya claims that those who can expire with the least possible projection of exhalation retain their vital

energy and thus develop siddhis or perfection of pranic and mental abilities.

- Continuous exhalation which does not exceed the length of one angula, brings about a state of detachment, where

you can work without calculating your gain, free from desire (nishkam). It will help you become honest and

straightforward (nishkapat), so that you can remain impartial (nishpaksha) and unbiased in any situation.

- Expiration which does not exceed two angulas will keep you happy and content in any situation.

You will attain

anandam.

- Breath of three angulas awakens poetic abilities.
- Exhalation of four angulas gives vach siddhi (i.e. whatever you say comes to pass).
- Expiration of five angulas develops foresight so you can perceive the outcome of an event before it eventuates.

practice of pranayama to help develop, regulate and control the length of the prana. That is what the word pranayama means, 'length of prana'. Ayama is length or extension. Pranayama is usually defined as control of the breath, because people divide the word into prana and yama (control). However, the real aim of pranayama is to extend the prana into previously dormant areas of the body, brain and personality so as to awaken various inherent faculties and sensitize perception. One of the main objects of practising pranayama with breath retention is to activate sushumna, shoonya swara.

Therefore, all the pranayamas are helpful, but swara yoga specifies the use of nadi shodhana for gaining awareness and control over the swara.

The shorter the distance, the more subtle the breath. Exhalation should be in such a way that it does not extend more than two fingers length, but it must still be complete. During pranayama if you are not accustomed to subtle breathing, you will retain the breath and then exhale or inhale too forcefully. This has to be kept in mind during natural breathing as well as pranayama practice. consistency is most essential.

breath should be smooth and uniform without any stopping or jerking.

Neurologists have found the same sequence in brain hemisphere activity. One hemisphere remains active for 60-

90 minutes.¹ When that cycle is complete, there is a transfer of energy to the other hemisphere through a thin sheet of

membrane called the corpus callosum, over a period of 1-4 minutes. Science has also found that the brain hemispheres

control breathing in the right and left nostrils. The active hemisphere stimulates the connected nostril, therefore, there

is always one nostril active while the other remains partially blocked.

In the swara cycle surya nadi (pingala) becomes active at sunrise during krishna paksha on tithis 1-3, 7-9, 13-15.

Thereafter, ida and pingala function alternately in 60-90 minute cycles throughout the day until at sunset, chandra

nadi (ida) begins to function on the specified days. On tithis 4-6, 10-12 of krishna paksha, the chandra nadi flows at

sunrise and surya nadi at sunset. During shukla paksha we see the reverse. At sunrise of the first 3 tithis, chandra nadi

flows, etc.

In the process of applying and validating the ancient texts, people coming from all religions and cultures have

undertaken swara yoga sadhana. In 90% of cases, this system was observed to be operating.

The swara yogi knows that during the influence of either ida or pingala only certain things can be undertaken if you want to be successful.

Readjusting the swara- If the right or left swara happens to function out of synchronization with the solar/lunar cycles, then any one of the following methods can be used to readjust the cycle. Of course, it is possible that during your analysis of the swara, you may find other convenient methods to alter the flows.

1. Close the active nostril with either your finger or a piece of cotton wool and breathe through the inactive nostril

for 5-10 minutes.

2. Inhale through the active nostril and exhale through the inactive nostril.

3. Apply pressure to the armpit on the same side as the active nostril. After some time the opposite nostril will

become activated. For this purpose, the yogis have a stick called the yoga danda which they rest in the armpit. Or

you can sit in vajrasana and place the left hand in the right armpit, and right hand in the left armpit. This is

called padadhiraana. By altering pressure of the hands you can either regulate the flow or change it completely.

4. Lie on the same side as the active swara. In this position you can also use any of the first three methods.

5. The external environment also influences nasal activities. A sudden blast of hot or cold air or wind can change the swara. Washing the body, or just the face, in extremely hot or cold water automatically changes the flow.

6. The type of food consumed will also affect ida/pingala. Foods which heat the body, such as cayenne pepper (chilli powder) and ginger, directly stimulate surya nadi, whereas foods which cool the system, such as yoghurt and bananas, activate chandra nadi.

Personal Observations of Swara Activities:

- The cycles of ida/pingala start as calculated in the Shiva Swarodaya.
- Sixty minutes is the shortest duration of a cycle. The periods before dawn and in the afternoon often extend to three hours.
- Comparison of a few people's swara rhythms showed that at sunrise the swaras usually coincided, but as the day progressed the active periods of each nadi began to vary. Possibly this is due to different kinds of work, involvement with different types of people, different metabolism and biorhythmic cycles. By evening, however, the cycles usually began to synchronize again.
- It was generally found that pingala flows from 10-10.30 a.m. In the ashram this is the specified time for taking lunch because the digestive power reaches a peak.
- At twelve o'clock midday the flow of sushumna is generally more common. By 12.30 ida often comes into operation and there is a noticeable lull of energy, externally and internally.
- When one swara predominates for more than three consecutive days, some type of mental, physical or emotional crisis arises.
- A constant flow of ida for more than three days coincides with some respiratory problem such as blocked nose, colds or constipation.
- Continual flow of pingala for more than three days coincides with fever or even boils.
- The onset of menstruation is characterized by the constant flow of one nadi, usually sushumna, sometimes ida, rarely pingala. On the second day ida flows to a greater extent and by the third day the swara alternations become more balanced.
- Bowel movements are facilitated by the flow of pingala and the movement occurs more often during the onset of pingala. When ida is flowing the motion is less free, sometimes even causing constipation.
- Weather tends to influence the flow of the nadis. During heavy rains and cold winds, ida begins to flow; during hot winds, pingala can start to flow constantly. Balanced weather patterns coincide with balanced swara cycles.
- Eating a lot of chillies, black pepper, ginger and other hot spices results in the flow of pingala. Banana taken on an empty stomach, milk, curd or cold drinks (especially ice) activate the left nostril. If the nose is slightly blocked, drinking sweet black coffee can open the nasal passage.
- Splashing the face or anus with hot or extremely cold water can change the flow in the nostrils.
- Intense and continual kirtan or japa induces sushumna or ida to flow for an extensive period.
- The practice of basti automatically activates sushumna.
- Different types of work can alter the flow of the swara. The amount of mental involvement also coincides with the preponderant nadi. If physical work is being done and pingala is flowing, there is complete involvement with the work and actions. If ida happens to flow, the mind starts to wander and one thinks of something else.

When sushumna flows, there is awareness of both the physical actions and thought process.

- The flow of the particular nadi affects the physical capacities to perform a task. It is more difficult

to apply full physical capacity when ida is active.

- Instructing and inspiring people during the flow of pingala coincides with attentiveness and enthusiasm from the listeners. Instructions come across with more dynamism and influence when pingala flows rather than ida. If sushumna flows, it is much more difficult to captivate people.

- Different months are characterized by different swara patterns. During the monthly cycle, one swara usually

predominates and particular predicaments coincide with the excessive flow of one swara. In a Tamil text called the

Swara Chintamani, it is said that pingala should flow predominantly during the months corresponding to the

zodiac signs of Aries, Gemini, Teo, Libra, Sagittarius and Aquarius; and ida should predominate in the months of

Pisces, Taurus, Cancer, Scorpio and Capricorn; or pingala should flow during the first six months and ida during

the last six. "When the swara flows in this manner there are great comforts."

- It should be kept in mind that the months of the Hindu zodiac divisions are based on the lunar calendar, and

therefore the zodiac signs occur at slightly different times than the solar calendar of 364 1/4 days. Nevertheless, it

was found on this basis that there is a natural tendency for one swara to predominate during the months of

different zodiacs. When it flows against the proper rhythms there are external difficulties, but when the correct swara predominates, circumstances are both smooth and pleasant.

- Charts of the swara cycle were also compared to the individual biorhythm charts. It was found that there were

days when the energy level was exactly between the peak and low phases. Such days are called 'caution days' for

physical, emotional and intellectual activity. That is, such activity does not usually prosper on those days. Correspondingly, there is a marked tendency for sushumna to flow for extended periods during this time, suggesting that it would be appropriate to do spiritual practice.

- During a physical caution day, if pingala happens to become excessive, fever can result.

- During emotional caution days, if ida predominates, some emotional disturbance can arise, even an outburst or

slight mental depression.

- During an intellectual caution day, if ida is prominent, it coincides with excessive mental activity, fantasy or worry.

- If the caution days of the physical, emotional and intellectual cycles are in close proximity and a particular swara is predominating, some sort of disturbance and imbalance occurs and unpleasant situations may arise.

- During peak and low phases of the cycles, the swara is usually balanced for half the day, then one swara starts to

predominate. When the low phases of one cycle coincide with those of another, it also affects which swara will be

predominant. Therefore, it is very difficult to come to more definite conclusions in relation to biorhythms.

During the flow of ida or pingala, certain actions are considered more appropriate than others.

When ida

flows it is shubha, auspicious or the right time for:

- Drinking water or urinating

- Getting out of bed

- Calm and silent work, especially that which requires mental creativity

- Purchasing jewellery

- Charity and helping others

- Settling disagreements

- Approaching those in senior positions

- Religious practices, ceremonies, marriage, and initiation of any sort

- Mantra sadhana

- Meeting the guru
- A long journey
- Sowing seeds
- Anything to do with medicines and treatment of diseases
- Singing, playing, composing or listening to music
- Women to participate in sexual relations.

During the flow of pingala it is auspicious for:

- Physical activity and hard work
- Eating, drinking alcohol and evacuating the bowels
- Risky and heroic feats, warfare and challenging ventures
- Shatkarma, kunjla kriya, etc.
- Intellectual study, mathematics, etc.
- Agriculture
- Buying and selling, commerce
- Travel
- Opposition, resistance, accusing or sentencing
- Riding on horseback (motor bikes, etc.)
- Men to engage in sexual intercourse or attracting women

When the swara is flowing through both nostrils and sushumna or the shoonya swara is active, it is better to do

work which requires minimum exertion or attention. 'Shoonya' indicates the state of mind aroused when

sushumna is stimulated. The mind becomes less involved with the physical world. The shoonya swara is even referred

to as the 'evil' or 'wicked' swara or nadi because, if you have any intentions or expectations of material profit and success, your hopes can be ruined at that time. If death is due, then surely it will occur when this swara is predominant for a long time. As far as the yogic texts are concerned, there are only two types of fruitful action which should be done during the shoonya swara; one is yoga abhyasa, or yogic practices, and the other is some type of fearsome or evil action which requires a completely steady and one-pointed mind. Therefore, the Shiva Swarodaya advises that actions which lead to attainment of moksha should be done at that time. The text states in unequivocal terms that it is foolishness to

undertake physical action or mental work when the shoonya breath is flowing. However, if you sit for meditation, you will not have any difficulty at all.

- On waking, determine which swara is active. Touch that side of the nostril and face with the corresponding hand.
- Step out of bed with the foot that corresponds to the active swara; make sure to place that foot on the ground

first. If pingala is active, walk with the right foot towards the east or north. If ida is active, walk with the left foot

towards the west or south. (Perhaps this explains the significance of getting out of bed 'on the wrong side'.)

- Start work during the flow of the lunar swara.
- When the solar swara is functioning and you eat hot, pungent, sour and oily food, it can overheat the system

and cause acidity. Therefore, it is advisable to eat such things during the flow of ida. Likewise, it is better to

avoid cold food, ice, etc. or food which cools the system like yoghurt, etc. during the flow of the lunar swara.

- If you take a bath in cold water, make sure pingala is active.
- Or if you take a bath in hot water, make sure ida is active.
- The Swara Chintamani also advises checking the sequence between bowel movements and urination. Urinating at

the time of the left swara, ida, is a healthy sign. If you have planned any venture, it will meet with success. But

if the urine comes at intervals, the prana is not functioning optimally, especially if urination is during the right swara.

This is an indication of worry or anxiety and troubles. First urine should come, then excreta, then gas. This is a sign of success in any plan. But if all three come together at once, definitely the system is disturbed and there is some pranic imbalance between ida and pingala.

- When commencing a journey, before leaving the house or city start with the foot corresponding to the active nadi and nostril.

- If you wish to approach a person in a friendly manner, especially one with whom you tend to have some conflict, start towards him/her with the same foot as the active nostril. During your interactions with that person keep the inactive side towards him/her.

- While giving orders, face the person from the side of the active swara.

- A woman can attract a man from the side of her flowing lunar swara. Vice versa, a man can attract a woman from the side of his active solar swara.

- When accepting or offering something, use the hand corresponding to the active swara.

If ida flows for a long time beyond the normal schedule, this signifies some imbalance in the mind.

Or if pingala flows beyond schedule, there is some sort of imbalance in the pranic body.

Many problems resulting from poor digestion such as flatulence, indigestion, diarrhoea, dysentery, cholera and

dyspepsia, as well as respiratory disorders and male impotence, are associated with excessive flow of ida. On the

other hand, such stress related problems as hypertension, acidity and ulcers arise from the overactivation of pingala.

for good health the sadhaka and yogi should maximize the flow of ida during the day and the flow of pingala at night.

by adjusting the swara in such a way, the natural tendency of the body to become overheated during the day and overcool at night is counterbalanced with wide-reaching effects.

The overheating and undercooling of the body can be rectified by a correct sleeping position at night.

healthy people who normally slept on their left side. When these people were made to sleep on the right side,

after one week they began to show signs of sluggish digestion.

Once the disorder has actually set in, a change in the flow of swara can bring some relief. If there is too much heat

in the body, lying on the right side can help cool it. Conversely when the body is excessively cold, lying on the

left side can help to warm it. During a fever the active pingala nostril should be purposely blocked to balance the temperature.

Before the actual onset of a disease, the flow of the swara becomes disturbed, and if this is noted beforehand, then

the imbalance can be rectified and the sickness averted.

Tattwa Vichara:

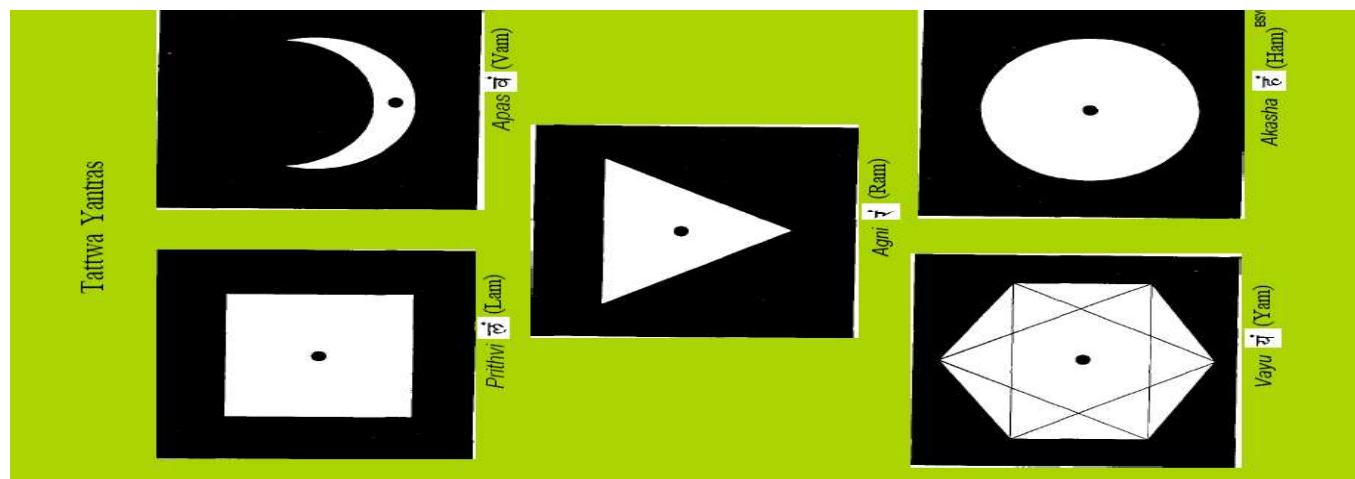
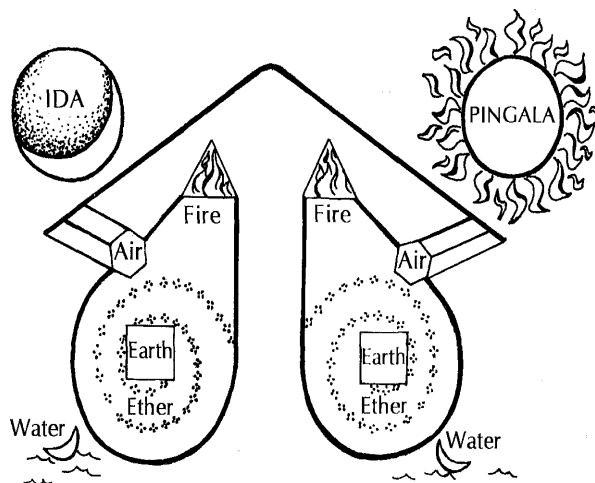
Each tattwa causes the air to flow out from different points of the nostrils, in a particular direction and extending

to a certain distance. Prithvi flows from the centre and the air seems to come straightforward. Apas makes the breath

flow slightly downward leaving the nostrils from the lower point. Agni flows from the upper point in an upward

direction. Vayu flows predominantly from the outer sides and the breath can be felt moving at an angle. When akasha

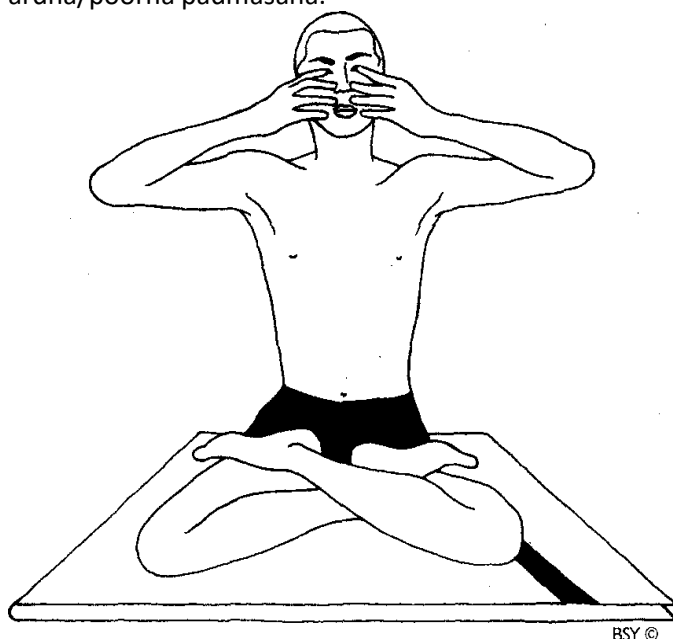
is active, it will seem like there is no exhalation escaping, only the warmth of the hot air will be felt on the hand.



SHANMUKHI MUDRA(CLOSING THE SEVEN GATES)

In order to become familiar with the nature of each tattwa and to aid recognition, the Shiva Swarodaya advises the practice of shanmukhi mudra.

Technique :Sit in a comfortable meditation asana, preferable siddha/ siddha yoni asana or ardha/poorna padmasana.



Perform shanmukhi mudra, closing only five gates: the ears, eyes and nose, with the fingers, leaving the mouth

free. Perform kaki mudra and inhale through the mouth. While inhaling, feel the prana moving up from mooladhara

to ajna chakra. Hold the breath, performing antaranga (internal) kumbhaka and close the sixth gate (mouth) with the

fingers. Perform khechhari mudra and half jalandhara bandha.

Keep the awareness at ajna. Raise the head. Breathe out through the nose.

Practise this five times, keeping the eyes closed. Breathe normally in between each round. When you have finished,

sit quietly and look into chidakasha, the space in front of your closed eyes. See if you can perceive any colour there

or a coloured circle. The colour in chidakasha will indicate the active element:

(i) Yellow indicates the presence of prithvi tattwa.

(ii) White indicates apas.

(iii) Red indicates agni.

(IV) Blue or greyish colour, air.

(v) Complete blackness or an indistinct colour of many hues, akasha. When you first begin this practice,

chidakasha may still appear black afterwards, indicating inexperience in the practice rather than akasha tattwa.

- The earth element has a sweetish flavour.

- Water is astringent.

- Fire is bitter.

- Air is acidic or sour.

- Ether is pungent and hot.

If the active tattwa is not recognizable by any of these simple tests, then it can be judged by the vapour pattern

formed by exhaling through the nose onto a mirror.

- If the vapour covers the mirror, earth is active.

- A half-moon shape indicates water.

- A triangular shape, fire.

- An egg or oval shape, air.

- Small dots, ether.

The most significant practice of swara yoga is the art of chhayopasana. Chhaya means shadow, upasana is the practice

of steady concentration. In this practice, instead of performing trataka on the yantras of the tattwas, you practise

trataka on your own shadow. As a result of this practice, you can foretell from the colour and shape of the shadow, the

time of death and the manner in which you will die. But, of course, this is not the ultimate intention of practising

Chhayopasana.

Chhayopasana is an uncomplicated but very intensive form of dharana or concentration, and it has a powerful

effect on the mind. It can spontaneously arouse the state of dhyana and eventually samadhi. It is a sure way to have

direct experience of atma anubhuti, where the atma reveals itself in a cognizable form. Therefore, chhayopasana has

been a well-guarded secret throughout the ages.

According to the Shiva Swarodaya the best time to practise is between 7-8 a.m. But you will have to take the time of

sunrise into consideration. It means the practice should be done approximately 1-1 1/2 hours after sunrise. It is important, however, that the sun is not very strong at the time and there are no clouds in the sky to cover it. The Swara

Chintamani also suggests that this can be practised by moonlight on clear moonlit nights.

Technique: Stand erect with your hands by your side and your back to the sun so you cast a shadow directly in front of you, either on the ground or on a plain wall. Focus your attention and gaze on the neck region of the

shadow. Mentally repeat the mantra Hrim Parabrahmane Namaha 108 times.

Discontinue the practice, close the eyes for a few seconds and look into your chidakasha. You should still see the

image of your shadow. Open the eyes, and look into the sky. The image of your shadow should

reappear in front of your open eyes. If it is not visible, it means you need to develop the capacity of seeing the image.

Prithvi indicates material prosperity and long-term results. Therefore, when this element is predominant, it is suggested that you do permanent, stable and quiet work, something not involving a lot of physical activity, for example, planning a building. The result will be permanent. It is also said that during prithvi, the mind becomes involved in material matters and you should involve yourself in these affairs. Apas indicates immediate results, maybe a little less than anticipated. It also means the results are impermanent and the situation will change after some time. During apas, it is good to be engaged in calm activities involving movement. The mind tends to become involved in thoughts about the self and the physical body. Agni gives unpleasant results. If you have planned something, it can rarely succeed. Agni is considered to be the destroyer. In fact, during agni it is advised that you keep out of harm's reach and do not voice your opinion about anything, or otherwise you will get into trouble. If you are going to burn yourself or the cooking or lose something, it happens at the time of agni tattwa. Agni also corresponds with thoughts or worries about money and valuables, etc. Vayu, like agni, can also mean your plans will be ruined. It indicates an unstable condition. However, if you can keep your balance, everything might work out. When you are catching the train at peak hour and people are pushing you here and there, it is likely vayu will operate. Vayu also means that the mind will be self-orientated.

During akasha there are no particular thoughts or worries. You can have pleasant inner experiences and awakenings.

But as far as material life and profit are concerned there cannot be any gain. So, it is better to find a quiet place, sit in a meditation pose and practise concentration and meditation.

- Prithvi and apas are favourable in ida or pingala.
- Agni and vayu in ida signify mediocre results, but in pingala, they are destructive.
- Akasha is only beneficial if you are practising meditation or concentration.

SHIVA SWARODAYA:

If a wise man performs an act of charity at the time of inhalation, it bestows upon him a millionfold auspicious fruits in this very lifetime.

Only when the mind is one-pointed and steady should one concentrate on the tattwa, but never when the mind

is distracted. Then one can obtain the desired goal, great gain and victory.

Those who always practise thoroughly controlling their lunar and solar nadis have knowledge of past and future ready at hand.

Ida nadi on the left is like amrit (nectar) and the giver of strength and nourishment. Pingala on the right is responsible for all creativity.

The middle channel (sushumna) is cruel and wicked in all activities. In all kinds of auspicious affairs, the left

channel (ida) always gives success.

When you leave the house, it is auspicious if the left nadi is flowing. At the time of entering, it is auspicious when

the right flows. The lunar nadi is smooth and virtuous and surya is always rough and non-virtuous. Chandra, the lunar flow, is the female principle; and surya, the solar flow, is the male principle.

Understand

that the moon is Shakti, the sun is Shiva. The complexion of the moon is fair and that of the sun is dark. During

the flow of chandra nadi (ida), placid works should be done.

During the flow of surya nadi, difficult and hard works should be done. During the flow of sushumna those

actions leading to bhukti (sensual enjoyment) and mukti (liberation) should be undertaken. In the night the lunar swara should be suppressed and in the day the solar. The person who practises this daily is a perfected yogi, there is no doubt. Through pingala the sun can be controlled, and through ida the moon can be controlled. The one who knows this process has the power of the three worlds in a moment. The lunar swara represents the east and north and the solar swara the west and south. When the solar swara flows, one should not go towards the south and west. The wise say that during the flow of the solar swara one can certainly obtain knowledge of subtle or inaccessible things; while under the flow of the lunar swara, the results are reversed. By touching the mouth with the palm of the hand which is on the side of the active swara, when rising in the morning, one achieves one's desired goal. When giving or receiving or going out of one's house, one should use the hand or foot which is on the side of the active swara. For fulfilment of auspicious desires by the gurus (elders), relatives, kings, ministers and others, keep them on the side of the active swara (at the time of meeting). If you want to overcome and punish an enemy, a thief, a person committing unrighteous deeds, an opponent, etc., keep them on the side of the non-active swara. To overcome all these and obtain pleasure, you should act in such a manner. According to some people one should travel to a distant place during the flow of the lunar swara and to a nearby place during the flow of the solar swara. Whatever has been said earlier about accumulation of profits, wars and battles, etc., all that happens beyond doubt when the swaras are flowing in their full strength. (The favourable flow of) the swara grants capability to an incapable person whereas it (an unfavourable swara) makes even a capable person incapable. Since all living entities are bound by the reaction of their karma, one should act according to one's swara. The active lunar swara takes away poison and the solar swara flow brings the powerful under control. Moksha is achieved during the flow of sushumna. Thus, one god (swara) has a threefold existence. When one has to perform auspicious and inauspicious works day and night, then one should make the swara flow according to the demand of the work.

AUSPICIOUS ACTS DURING THE FLOW OF IDA NADI:

Stable or permanent actions, purchasing jewellery, undertaking a long journey, constructing an ashram or temple, collecting things. Digging small or big wells and ponds, consecrating the idol of a deity, making a journey, donating, arranging marriages and acquiring clothes, ornaments and decorative articles. Doing peaceful work, obtaining nourishment, taking divine medicines and chemicals, meeting one's master, making friends, doing commercial business, collecting grain. Entering a new house, doing service, farming, sowing seeds, performing auspicious works, forming an alliance and going out; these are the best actions to perform during the flow of the left swara. Beginning studies, meeting friends and relatives, birth and death, performing religious rites, taking initiation

and practising one's mantra. Reading sutras about the science of time (past, present and future), bringing cattle to the home, treating incurable diseases, addressing one's master. Mounting an elephant or horse, and keeping the horse or elephant in the stable, practising archery, performing charity and serving others, keeping wealth in security.

Singing, playing music, dancing and studying the art of dancing, entering a city or a village, applying tilak,

and acquiring land. Helping those with acute sufferings, who have fever or are in an unconscious state, interacting with relatives and one's master, collecting wood and grains. It is said ida brings perfection in all actions, like the practice of yoga. But avoid the three elements air, fire, and ether. Flow of the moon is favourable for all auspicious works.

SUCCESSFUL ACTS DURING THE FLOW OF PINGALA NADI

Learning or teaching difficult and cruel vidyas (maran, mohan, vashikaran, etc.), interacting with women, prostitution, boarding a ship. All the worst and meanest actions like drinking wine, practising difficult (vir) mantras and such forms of upasana, being in a state of unrest, destroying the country and poisoning the enemy.

Studying the scriptures, travelling, hunting, selling cattle, making bricks, breaking stones, cutting wood and grinding or polishing gems. Speeding, learning about yantra and tantra, scaling a fort or mountain, gambling, stealing, controlling an elephant, horse, chariot or other conveyance.

Exercising (gymnastics), performing tantric acts like maran and uchattan (killing and ruining an enemy by magic spells), practising the shatkarmas, overcoming the powers of yaksha and yakshini (demigods), vetal (ghosts) and poisonous creatures. Riding a donkey, camel, buffalo, horse or elephant, swimming across a river or in the sea, healing and using medicines, writing letters. Killing, attracting, fascinating, paralyzing others, causing hatred amongst others, enchanting and inspiring others, cultivating, donating, being enraged and disturbed and buying and selling.

The solar swara is auspicious for attracting (calling) spirits, hostility, killing the enemy, using the sword

while fighting the enemy, sensual pleasure, having an audience with the king, eating and feasting, bathing,

general dealings and accomplishing outstanding deeds. The wise should always do the following activities during

the flow of the solar swara: eating, gratifying the senses, stimulating the appetite, captivating women and going

to bed. All cruel and harsh works, and various types of works requiring dynamism are successful during the flow of

the solar swara. There should not be a second thought about it.

CHARACTERISTICS OF SUSHUMNA NADI:

If the left swara flows one moment and the right the next (if you cannot decide whether it is ida or pingala),

know sushumna is flowing. At this time no action can give worldly profit. Shunya swara destroys all actions

(arouses non-attachment). The fire element residing in the sushumna nadi burns like the fire of destruction and one should know this fire to be a poison and destroyer of all actions.

There is no alternative but to pray to God if the question of life or death, profit or loss, victory or defeat arises,

or if one has to face an odd or adverse situation during the flow of sushumna. In such a situation (i.e. during the flow of sushumna) people desirous of victory, gain and pleasure should concentrate on the Lord of the Universe and should

indulge in yogic practices only and nothing else. If during the flow of a beginningless irregular sushumna, one, remaining without food and fully engrossed, obtains absorption in the subtle Brahman, then such a sushumna is called sandhya (meetingpoint) by the knowers.

The person who realizes the universe as being a combination of these five elements (i.e. earth, water, fire, air and ether) is the one to be revered.

If a yogi succeeds in reducing the length of prana by one finger (out of twelve fingers), he obtains desirelessness,

with a reduction of two fingers he gets bliss, if reduced by three fingers he gets the energy of love (sex).

Reduction of the length of prana by four fingers gives the power of speech (whatever one says comes true);

five, telepathy; six, the ability to levitate; seven enables one to move with enormous speed.

Reduction of the length of prana by eight fingers gives attainment of the eight siddhis (perfections);

nine, attainment of the nine nidhis (riches); ten, ability to change the body into ten forms; eleven, the ability to make the body shadowless.

Reduction of the length of prana by twelve fingers enables one to attain the state of hamsa and drink the

nectar of the Ganga (to become immortal). The yogi who achieves control over the prana, right from his toes

to his head, needs no food and has no desire to eat.

If one wants to fight in a distant country, one should follow chandra swara for victory. If one has to go to

battle in a nearby country, one should start in pingala. Step forward with the same foot as the active swara and

it will provide all kinds of success. At the start of a journey, at the time of marriage or while entering into a city, and for all auspicious works the lunar swara should be active in order to get success.

One who covers his chest with his cloth and repeatedly utters the mantra Jivam raksha (save my soul) during

battle, survives and also conquers the whole earth.

The person who holds a weapon in the same hand as the active swara, who uses it with the same hand, aims

and throws it with the same hand, always wins the battle.

While standing or sitting, if the person draws in his prana vayu with full concentration, he will be successful

in every sphere.

Some possess the strength of ten people, some of a hundred, some of ten thousand, some of a hundred

thousand and some are equal in strength to the king of the country. But the strength of the person who has

knowledge of the swara has a crore times the strength of a hundred Indras.

One who meditates upon God with a still and undisturbed mind and who submits the oblation of his vital breath in kumbhaka (i.e. stops his prana vayu) has his desires fulfilled and gains immense benefit and

victory.

While standing or sitting, if the person draws in his prana vayu with full concentration, he will be successful

in every sphere.

Speak SOHAM whenever you face problem.

-Without knowing swara vigyan, no one can become yogi. One must know it at first and apply it, then go for pranayama. In chandra swara, drink, urinate. While you urinate your swara will be chandra for sometimes. While surya swara flows, eat, bath, hardwork, calculative study, defaecate. If your nadis are pure, then no breath can go into chandra while you are in surya and vice versa. It will flow on one side. Only if you forcefully breathe, then it will come otherwise.

-Chandra swara- priti and jala tatwa (last 2 from muladhara, tamah guna). Surya swara- agni and air (nabhi and heart, raja guna). Susumna - akasha tatwa- breath goes from left and comes out of right. Breath goes from right and comes out of left. -satwa guna

At exactly sunrise breath will start to change. sun rises, body reacts and chandra flows. So rise at morning. Have bath, defaecate. When chandra swara starts at sunrise, drink water. After every hour swara changes. So drink while in chandra, eat while in surya. So that body will be good. At exact time you must eat while in surya everyday as from sunrise surya will flow at exactly 1 hour at that time. If sunrise changes, time will change, but accordingly mean time. So you must be a clock like yogi. A man who knows swara vigyan and apply it is a yogi as he will remain in present always, busy, no time for

past and future, no time for past and present. Calculate, check when surya is flowing. You should not eat while in chandra. Practice. Check. So yogis are very time oriented. At exact time they work, sleep, eat, drink. A man automatically becomes time table. Sleep while in surya. While we sleep, breath flows in surya. So always turn towards left side while sleeping. Surya flows. Reaction happens in body. Body gets cool. Sleep happens. While in chandra, you can't sleep.

At sunset exactly surya flows, Make your body and mind such as a clock. Deviation is not good for body and mind as if your bath while in chandra, chandra overpowers. Time deviates. After sleeping, surya flows.

Surya is better than chandra, tamah guna. So surya must flow. But if flows much, then increases temperature, disease happens. So we do pranayama daily.

-While you go for pee, chandra swara flows for that time being. So at morning, after rising you can drink water just before going for pee but . Drinking water while flowing in chandra is like drinking milk -swara vigyan.

-If you have to drink water at morning, drink water and then pee when it flows in chandra swara at morning as in chandra swara only you should drink water if chandra is not flowing at that time.

-Due to krukala prana, our skin shines. It depends on samana prana which resides in stomach area and responsible for digestion.

-Inhale deeply and from sound and speed, know which swara is flowing. Give priority of knowing swara to inhale method. If even through inhale method if you don't know, then try exhale method. Then verify. It requires practice and to be conscious

-If you eat ghee, chandra flows. If you eat honey due to its hot quality, surya flows. A method to change flow.

-swara changing. deep breathing 20 times (susumna flows) and then few through that in which you wish to flow.

-Everyday day and night is happening in our body. Surya swara is day and chandra is night. After 12 hours, Uttarayana and dakshinayana happens. It is of 6 months in outside i.e. in calendar. Uttarayana is surya (morning to evening). Dakshinayana is chandra (evening to night) in breath. Sukla paksha is surya swara. Krushna paksha is chandra swara. As the brahmanda, so is the body.

DAY 3-KUNDALINI

Wednesday, 8 November, 2017 11:31 AM

SWARA SADHANA=Let the breath flow through Ida the whole day and through Pingala the whole night.

He who practises thus is verily a great Yogi

Ida starts from the right testicle and Pingala from the left testicle. They meet with Sushumna Nadi at the Muladhara Chakra and make a knot there.

This meeting place is called Brahma Granthi. Again these meet at the Anahata and Ajna Chakra.

He who concentrates at this centre destroys all the Karmas of the past lives. The benefits that are derived by meditation on this Chakra cannot be described in words. The practitioner becomes a Jivanmukta (liberated man while living). He acquires all the 8 major and 32 minor Siddhis. All Yogis and Jnanis too concentrate to this centre on the Bijakshara, Pranava!(OM). This is called Bhramadya Drishti (gaze at the space between the two eye-brows).

He who meditates on this Chakra has full control over Vayu Tattva. He gets Bhuchari Siddhi, Khechari Siddhi, Kaya Siddhi, etc., (flying in air, entering the body of another). He gets cosmic love and all other divine Sattvic qualities.

As soon as it is awakened, it pierces the Muladhara Chakra (Bheda). It should be taken to Sahasrara through various Chakras. When Kundalini is at one Chakra, intense heat is felt there and when it leaves that centre for another Chakra, the former Chakra becomes very cold and appears lifeless.

Freedom from Kama, Krodha, Raga and Dvesha and possession of balance of mind, cosmic love, astral vision, supreme fearlessness, desirelessness, Siddhis, divine intoxication and spiritual Ananda are the signs to denote the awakening of Kundalini. When it is at rest, a man has full consciousness of the world and its surroundings. When it is awakened he is dead to the world. He has no body-consciousness. He attains Unmani state. When Kundalini travels from Chakra to Chakra, layer after layer of the mind becomes opened and the Yogi acquires psychic powers. He gets control over the five elements. When it reaches the Sahasrara Chakra, he is in the Chidakasa (knowledge space)

One can attain the goal by a particular method, others by different methods.

Remember this point always.

By the practice of Trataka, diseases of the eyes are removed. Eye-sight improves. Many have thrown away their spectacles after taking to this practice. Will-power is developed. Vikshepa is destroyed. It steadies the mind. Clairvoyance, thought-reading, psychic cure and other Siddhis are obtained very easily

It prepares the mind undoubtedly for perfect

Dhyana and Samadhi.

By controlling the act of breathing, you can efficiently control all the various functions in the body. You can very easily and quickly control and develop the body, mind and soul. Psychic cure, Telepathy, Television, thought-reading and other Siddhis are the effects of the control of Prana.

It is through Pranayama that you can control your circumstances and character and consciously harmonise the universal individual life with the cosmic life.

“The practice of Suryabheda Kumbhaka destroys decay and death and awakens Kundalini.”

This Pranayama should again and again be performed, as it purifies the brain and destroys the intestinal worms. It removes the four kinds of evils caused by Vayu and cures Vata (rheumatism). It cures rhinitis and various sorts of neuralgia. The worms that are found in the frontal sinuses are also destroyed

Ujjayi Pranayama. The practitioner is never attacked by diseases of phlegm, nerves, enlargement of spleen, dyspepsia, dysentery, consumption, cough or fever. Perform Ujjayi to destroy decay and death.

BENEFITS OF PRANAYAMA

This body becomes lean, strong and healthy. Too much fat is reduced. There is lustre in the face. Eyes sparkle like diamonds. The practitioner becomes very handsome. Voice becomes sweet and melodious. The inner Anahata sounds are distinctly heard. The student is free from all sorts of diseases. He gets established in Brahmacharya. Semen gets firm and steady. The Jatharagni (gastric fire) is augmented. The student becomes so perfected in Brahmacharya that his mind will not be shaken even if a fairy tries to embrace him. Appetite becomes keen. Nadis are purified. Vikshepa is removed and the mind becomes one-pointed. Rajas and Tamas are destroyed. The mind is prepared for Dharana and Dhyana. The excretions become scanty. Steady practice arouses the inner spiritual force and brings in spiritual light, happiness and peace of mind. It makes him an Oordhvareto-Yogi. All psychic powers are obtained. Advanced students only will get all the benefits

When you sit in the Asana, keep your head, neck and trunk in one straight line. Stick to one Asana and make it quite steady and perfect by repeated attempts. Never change the Asana. Adhere

to one tenaciously. Realise the full benefits of one Asana. Asana gives Dridhata (strength). Mudra gives Sthirata (steadiness). Pratyahara gives Dhairya (boldness). Pranayama gives Laghima (lightness). Dhyana gives Pratyakshatva (perception) of Self and Samadhi gives Kaivalya (isolation) which is verily the freedom or final beatitude

SIRSASANA

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You must practise matsyasana soon after Sarvangasana. It will relieve stiffness of the neck and all crampy conditions of the cervical region caused by long practice of Sarvangasana.

VAJRASANA

If you sit in this Asana for fifteen minutes immediately after food, the food will be digested well. Dyspeptics will derive much benefit. The Nadis, nerves and muscles of the legs and thighs are strengthened. Myalgia in the knees, legs, toes and thighs disappears. Sciatica vanishes. Flatulence is removed. Stomach exercises a stimulating, beneficial influence on Kanda, the most vital part from which all the Nadis spring

He who has a steady Asana and has purified the Yoga Nadis will be able to concentrate easily. Concentration will be intense if you remove all distractions. A true Brahmachari, who has preserved his Veerya, will have wonderful concentration.

You can achieve

anything by concentration. Nothing is impossible for one who regularly practises concentration. Clairvoyance, clairaudience, mesmerism, hypnotism, thought-reading, music, mathematics and other sciences depend upon concentration.

Those who practise concentration evolve quickly. They can do any work with greater efficiency in no time.

Vedantins try to fix the mind on Atman. This is their Dharana. Hatha Yogins and Raja Yogins concentrate their mind on the six Chakras. Bhaktas concentrate on their Ishta Devata. Other objects of meditation are described under Trataka and Laya Yoga. Concentration is necessary for all the aspirants

For a neophyte the practice of concentration is disgusting and tiring in the beginning. He has to cut new grooves in the mind and brain. After some time, say two or three months, he gets great interest. He enjoys a new kind of happiness. Concentration is the only way to get rid of the miseries and tribulations. Your only duty is to achieve concentration and through concentration to attain the final beatitude, Self-realisation. Charity and Rajasuya Yajna are nothing when compared with concentration

When concentration is deep and intense, all other senses cannot operate. He who practises concentration for one hour daily has tremendous psychic powers. He will have a strong will-power.

Brahmacharya is very very essential Even in dreams you must be free from lustful thoughts. It requires long practice and careful watch over the mind and Indriyas. Foolish people hastily jump up to the higher courses in Yoga in vain without having this important item which is very useful for spiritual Sadhana

Wet dreams generally occur in the last quarter of the night. Those who are in the habit of getting up from bed between 3 and 4 a.m. (Brahmamuhurta) and doing Japa, Pranayama and Dhyana, can never fall a victim to nocturnal pollutions.

That man in whom the sex-idea is deep-rooted can never dream of understanding Yoga and Vedanta even in one hundred births

A slight overloading in the stomach will upset meditation. The mind has direct connection with gastric nerves of the stomach. You will get drowsiness also. You must train yourself to 'Mitahara'.

When you have diet restriction, in the beginning you will imagine that you are getting leaner and weaker. To add to this your friends and relatives will frighten you. Do not hear them. In a few days you will be quite all right.

In case of indigestion and constipation, take a long brisk walk in the morning. As soon as you get up from bed drink large quantity of water. Do Paschimottana, Mayura, Trikona Asanas, Nauli and Uddiyana. Do physical exercises also. In case of chronic constipation try a change in diet. If you take rice, then take wheat, and see. If you are in the same state, try fruits and milk diet. Then you will be quite all right. Change of diet is a sure remedy.

If you want to enter into Samadhi quickly, cut all connections with friends, relatives, and others. Observe Akhanda Mowna, Live on milk alone. Plunge in meditation.

"Diseases are generated in one's body through the following causes, viz., sleeping in day-time, late vigil overnight, excess of sexual intercourse, moving in crowd, checking of urine and faeces, taking of unwholesome food and laborious mental work

If a practitioner is gloomy, depressed and weak, surely there is some error in his Sadhana. If aspirants themselves are gloomy and peevish how can they impart joy, peace and strength to others? A cheerful and ever-smiling countenance is a sure sign of spirituality and Divine life. O impatient aspirant! Do not bother much about awakening Kundalini. Premature awakening is not desirable. Do your Sadhana and Tapas systematically and regularly. Just as the gardener who waters the trees daily gets the fruits when the proper time comes so also you will enjoy the fruits of your Sadhana when the time comes. Purify and steady the mind now. Purify the Nadis. Then Kundalini will be awakened spontaneously. By continence, devotion to Guru and steady practice, success comes in Yoga after a long time. The aspirant should always be patient and persevering. As soon as Kundalini is awakened for the first time, a Yogi gets these six experiences which last for a short time—Ananda (spiritual bliss), Kampana (tremor of the body and limbs), Utthana (rising from the ground), Ghurni (divine intoxication), Murccha (fainting) and Nidra (sleep). Eliminate fear altogether by constantly raising an opposite current of thought in the mind. Constantly and intently think of courage. Fear is a Vikara, unnatural, temporary modification on account of Avidya. When fear disappears, the attachment for the body goes away and then it is easy for you to go above body-consciousness.

Just as the man who foolishly runs after two rabbits will not catch hold of any one of them, so also a meditator who runs after two conflicting thoughts will not get success in any one of the two thoughts. If he has divine thoughts for ten minutes and then worldly conflicting thoughts for the next ten minutes he will not succeed in getting at the Divine consciousness.

CHANGE FLOW IN NADIS

BREATHING RHYTHMICALLY AND FROM BELLY WITH MOVEMENT OF DIAPHRAGM:FOR REDUCING STRESS AND FOR CONCENTRATION WHEN WIND FLOWS FROM BOTH THE NOSTRIL EQUALLY,THEN SIT IN MEDITATION

Mind, Prana and Veerya are under the one Sambandha or connection or circuit. If the mind is controlled, Prana and Veerya are controlled automatically. He who suspends or restrains Prana restrains also the working of the mind and the movement of the Veerya. Again, if the Veerya is controlled, and if it is made to flow upwards into the brain by pure thoughts and the practice of Viparita Karani Mudras such as Sarvangasana and Sirshasana and Pranayama, the mind and the Prana are automatically controlled.

WE WILL BECOME ONE/ OUR MIND BECOME ONE WITH THE OBJECT WE MEDITATE, MAY BE A GIRL ,A SNAKE,A GOD OR SUN. IF IT IS A GIRL U WILL CRY FOR IT OR ATTACHED TO IT.U WILL BECOME A GIRL.IF ON LION U WILL BECOME LION.IF GOD THEN U WILL BECOME GOD INDEED.

Practice brahmacharya .faith will come automatically.

DAY 4-AYURVEDA AND HEALTH

Wednesday, 8 November, 2017

8:29 PM

EARLY WINTER(HEMANT)=the agni (digestion), as checked by the contact of cold wind, becomes stronger and capable of consuming even the articles heavy in quantity as well as nature. it absorbs the bodily rasa that is why the cold V is vitiated during the cold season. (LESS PITTA, HIGH VATA BUT HIGH DIGESTION)- EAT MORE AND USE OILY HOT FOOD

SISIRA (WINTER)=SAME AS WINTER(LESS PITTA, HIGH VATA)- EAT MORE AND USE OILY HOT FOOD

SPRING=KAPHA INCREASES . The accumulated K irritated by the strong rays of the sun disturbs the body-heat and thus causes many diseases(HIGH KAPHA)- EAT LESS AND AVOID OILY, HOT FOOD

SUMMER=During summer, the sun, with his rays, draws up excessively the moisture. (HIGH PITTA)-EAT MODERATE BUT COLD AS HEAT SLOWS DIGESTIVE FIRE

RAINY=In the body weakened during adana (period), the digestion becomes poor which is further disturbed by the disorders of V etc. [the doshas] during rainy season. Due to earth vapor, humidity of clouds and sour paka (transformation) of water, the power of digestion is weakened and V etc. are aggravated during the rainy season(HIGH VATA AND LESS DIGESTION)-EAT LESS AND USE OIL

AUTUMN=During autumn, the persons having adjusted to rains and cold are suddenly subjected to the heat of sunrays which leads to aggravation of the accumulated PITTA(HIGH PITTA AND HIGH DIGESTION)-EAT MORE BUT COLD

P is accumulated, vitiated and pacified in rainy season, autumn and early winter respectively.

K is accumulated, vitiated and pacified in early winter, spring and summer respectively.

V is accumulated, vitiated and pacified in summer, rainy season and autumn respectively.

->The Opponent's Weakness: Method of Subduing Him:

one having no scriptural knowledge should be defeated by quoting long aphorisms

one devoid of understanding by sentences with incomprehensible and long aphorisms

one devoid of imagination with similar sentences having various meanings

one devoid of power of speaking by contradicting the half-said sentence

one devoid of skill by putting him in embarrassing situation

one with irritability by teasing him

one with cowardice by terrorizing him

one devoid of carefulness by imposing discipline

->DON'T DRINK OR EAT MORE OR LESS

->FOR ABHYANG-

CASTOR OIL-INTENSE COLD SEASON(AROUND DECEMBER)

COCONUT OIL-SUMMER

SESAME OIL-REST

APPLY OIL AT AN INTERVAL OF 2 AND HALF DAYS

-Use methi(fenugreek) for diabetes.

-Pumpkin, saru, mula-bad for yogi as it creates gas.

-Use gourd juice, methi with honey, root of kaitha tree, neem for brahmacharya. Drink semen if it releases at night as soon as it happens as it contains intelligence and prana sakti.

-Do not chew tulsi as it is not good for teeth.

-Vata dosha (gas, dry skin etc) is created in two ways (still in research)-If food is not digested. Another one if food is dry and agni in stomach is more or if agni is in peak i.e. if you eat more masala, mixture like things, Agni will be very high and it will evaporate water and create air i.e. vayu dosha.

-Hand problem-heart chakra.

-Cutting nails, hair, beard affects eyesight.

-Masoor daal -Red lentil is tamsik. Blood of an asura is there.

-Don't add jaggery with milk. You can take mishri with milk. Mishri is cold while sugar is acidic. You can add curd with jaggery with little water.

- Jaggery is little hot and auguments digestion.But sugarcane juice is cool as heat is applied to juice to make it jaggery.so the transformation.That does not mean we should not use it.It is much more better than sugar.It is one ingredient among panchamrita.should use a little with meal.Good in winter.
- Dates are wonderful food.Always take if possible.
- Satwik food & satwik thoughts=satwik and subtle mind.More satwik the brain is more concentrated and good memory he has.
- Don't chew tulsi.It is not good for teeth.
- Kaitha,neem,honey are good for brahmacharya and drink semen when nightfall happens.
- Pumpkin,saru,mula bad for yogi as it creates gas.
- Methi with honey.Both are gum like and satwik.So makes semen thick.Methi little bit soak in water at night as much as one spoon.At morning eat with honey.Gourd juice,gourd are good for nightfall.
- No need of operation for wart on skin.Use garlic paste for few days on the skin.It will take out virus there by making there pus and so it breaks after few days.And then use simple ointment.Done.
- Mosquito coil is 10 times more dangerous than cigaratte.
- Food -Famous-Frustrated-Fool.Choose your food carefully.Chew it nicely.From the digested particles,mind forms-upanishads.Eat heavy but long lasting satwik food and in less amount.Like between rice and milk, choose milk.Eat soaked buta with 2 min. fry with 3 spoon water ,oil and salt at morning.Best for yogi as heavy but satwik and less food more time and more energy and nutrient.
- Don't use mustard oil (it is hot in quality) in ganesh kriya.Use ghee or sesame oil.
- milk should be taken alone.otherwise with rice,cereal,roti,khajur.Don't take it with other fruits especially with sour fruits.Have a gap between these two.
- Yogis take little heavy,but in less amount pure satwik foods.Like milk at night,ghee with rice at daytime ,etc.They can digest well but they don't want to disturb wind in body.They remain in empty stomach most of the time so they eat less but little heavy food,so that it will go for a long time.
- Honey along with ghee, even in unequal proportions, should not be consumed along with water.But panchamrita is made of 5 things is eatable(like amrit)-ghee,cow milk,dahi,jaggey,honey. honey,ghee,tripphala mix is a medicine.So honey alone with ghee is bad.
- When poisonous snake bites,eat earthworm or Drink your own faeces mixing with water.-patent medicines.Use tulsi leaf in place of bite.-babaji
- Big snakes have light emitting manis.This is true.
- tel(oil)-from til oil.Amla oil is best for yogi then some cooling oil like coconut etc.sesame is good for all recommended for abhyanga but have little heating property.
- Body becomes little hot when energy overloads,if we don't use them.This energy will need an outlet to release such as sex,exercise,anger,fighting or anything.So man should eat with prana vritti.How much we need.And if indriya starts revolting,body becomes little hot,Then at once start running.let the prana out Or Do pranayama to trasmute to brain i.e. let the prana in to the body and to the mind.So everyday we must excercise heavily if not then start running.
- Don't eat jaggery like sweet things with bitter gourd like bitter things.It will be like poison (sweet with bitter).
- Don't eat triphala with milk.
- Use karpoor for poka in cow.
- Arjuna gunda with milk for heart patient.
- Gourd (lau)-aamisha(non vegetarian,but not as much as meat,fish like) but good for diebetes. So in intense sadhana we should not take this and for poi and biri in certain days we should not take it.
- Biri- good for semen.

-Dahi increases gastro bacteria good for constipation.

-Eat roti instead of rice on ekadashi.If possible don't eat any staple food like rice,roti,vajra on ekadashi days.Rice is strictly prohibited in sastras as in anna papa resides on ekadashi days.Wheat is more digestible than rice and much better than rice.Babaji has quit rice since his sanyasa days.Roti is good for yogi than rice as it does not fill stomach but gives equivalent energy of rice.Volume of roti is less than rice when compared with equivalent rice.4 rotis take less volume in thali as compared to full thali rice,so good for yogi.Less but more energy and goes more time as rice.Easily digestible but takes time.Eat such food. As sooji(made of wheat) takes 5 minutes to make.Refined wheat is maida which is bad for stomach and health.But when you eat roti,water should be taken more than in rice.You can sip water during eating if possible luke warm water.And later you should drink little more water than normally you take.In north india ,noone eats rice regularly.Their staple food is roti of wheat,maiza,ragi(mandia),chana(peas like buta(besan not refined)).It is always better to make roti with two or more staple food.

-Use old potato if possible.New potato is little heavy to digest.

-Ripe banana-sweet-good faeces.Unripe is astringent-not good motion of faeces.creates vayu dosha little bit.Need to put it in turmeric water sometimes to remove astringent quality.Use it analysing season,your body and quantity to eat.

-Palua is very good for yogi.It will cool down body and increases ojas.Similar foods to it also will increase ojas.

-Milk should be taken cautiously.Should be taken alone as much as possible and little by little.Should not be taken with any sour food like curd,banana,lemon etc many fruits except some dry nuts like cashew,dates.May be taken with roti(not paratha),only plain rice but not with curry as it may have other protein and oil etc.For brahmacharis, it should not be taken after 7 PM.Hot milk with basi roti(without heating) is like medicine especially at morning for constipation.Try it once,twice.Then you will know.jj

-Eat iron rich foods.Shani represents iron.Through these type of deficiency or aggravation of chemicals god gives karma phala.By using buddhi yoga like in tantra,mantra,stone, rudraksha, vastu,will power,asana-pranayama,fasting etc ,we can change destiny.

-Take only amla instead of triphala in summer as it will decrease pitta and body temperature.You have pitta constitution and your 6th house lord sun is with mercury.So it will cause pitta disease.So always it is better to take little amla for you.

-Don't eat banana,citrus fruits, spicy food in empty stomach.When you start your meal with heavy,kapha increasing food at first like rice,dal,sweet,paneer then others like chatni,tomatos etc.

-Gomutra cures cancer.Patent medicine.But should be taken at right amount and distilled and not excess.-A parliamentian in loksabha.

-Tulsi jata is good for brahmacharya but excess is bad as it will heat the body.

-Durbasa used to drink only duba rasa.So his name.

-Good antaphrodisiac- neem which makes everything pure.Chew 2-3 leaves for somedays if sexual drive disturbs you.It increases vata dosha.So preferably not to be taken in winter.best in vasanta(march april)

-"Easyayurveda" website to know properties of any food or fruit,tree etc.

-Don't eat stale(basi) food of morning at night.

-It is not good to heat twice a food in most of the case especially oily foods.Milk should be heated before we eat if possible for digestion.Milk is exception.

-Deep fried food like samosha is unhealthy. Occasionally you can take.

-Minimum 4 spoon oil needed everyday.1 tablespoon- 3 teaspoon(5 ml spoon in home)-15 ml.Oil is also necessary for body.20 gm everyday minimum for all (oil not including foods)

-Papaya tree to convert male to female on saturday standing facing east,hit a kila(like bamboo straw)in east-west axis and above it hit another kila in north-south direction facing east.It is practical and we are witness of it in ashram.

-Stomach will be warm(peta garam), if acid flows more.

(i) This happens when you will not eat at right time as fire and acid are there and there is no food.When you eat next,

acid flows again.

(ii) If you eat more than you eat normally or when you eat while previous food is undigested, then to digest it, body secret more acid but if it can't digest it. Due to metabolism in stomach, it gets warm. You feel acidic when belching (air comes out of mouth) happens. And when food becomes undigested and reach large intestine, it is fermented by bacteria and creates gas and bloating happens.

So stool will be watery due to undigested food. To eject it, body will bring water to intestine (when milk is undigested or in diarrhoea also this mechanism happens) and stool will be watery. Due to heat in body, semen may flow at night. Even if there is no food to eat, you should at least eat some biscuits with water, do sitali, sitkari and in next occasion eat a little. Fasting is exception but drinking water is necessary in upavasa. It is purification when you felt uneasy, in kama vasana, undigested or giving rest to system as in ekadashi for sometime so that fire will be decreased and you have to eat less when you break fast. In fasting, body is cleansed and due to more time, acid secretion is reduced but appetite increases. So while breaking fast we have to be very cautious. But if you eat with small gap like 1-2 hour late by your normal time, then acid secretion will be more and stomach becomes warm.

(iii) If you eat more masala, chilly like pungent things, salty, sour food more then.

-Bael or bilva or wood apple fruit, flower, root, bark is used as medicinal herb especially for any type of stomach syndrome, diabetes, wound healing, stomach ulcers etc. It is used near lord shiva. Best stomach medicine (ulcers) as leafs are easily available. But it is little hot for body. Not good for a brahmachari in long run. Occasionally little bit is good.

-Squeeze two lemon in a day in water and drink, if you have some digestive issue on ekadashi day fasting. Lemon gets converted to alkaline after digestion and neutralise acid and will make salt. It increases metabolism and purification. Check how body is feeling. Whether it has increased body temperature or not. That's why on ekadashi days, lemon is used.

-Amla, triphala in very little quantity good for toning body. In large quantity it acts as laxative and so not good in long run.

-Banyan tree latex (kheera) best for toothache, for making semen thick in less time by taking for few days. 5-6 drops for 20-30 days according to case.

-Pidipidia tree for jaundice. Or manjuati (mehendi) root with rice washed water, CaOH (Paan chuna) inside banana (worked) are cure for jaundice as it is extremely cool. Pitta increase is heat increase in body causes hairfall. So there is need to cool digestive system then. Aloe vera with turmeric is used for heat in body, pitta and heat in intestine. Yogi should stay away from chilli, sour items like pickles. Occasionally can take in little amount. Dahi is safe as it cools body. Highly nourishing but don't use too sour dahi. It will increase pitta. Can eat sour fruits like orange etc. no problem. But heat in body should not exceed its limit. repeated nightfall in few days with or without dream is a sign of heat in body and stomach. Should eat cool foods and reduce kumbhak and do sitali. Yogah karmasu kaushalam. Use kaushala in yoga. Temperature in stomach much be normal like others. Otherwise it is dangerous if we use masala chilli, hot oils like mustard (can be used occasionally but not for yogi and good for heart patients).

-Important-Gas, digestive problem even if it does not cure with upavasa, pranayama, yoga, eating ginger etc, know that liver, pancreas or any major problem has cropped up (there is huge chance) and see doctor as soon as possible.

-Bilirubin causes itchy skin.

-Internal fever if body is hot at rising if you feel regularly.

-Mishri is cold as milk is mixed with sugar. But sugar is little acidic. Jaggery (guda) is less acidic. But sugarcane juice is cold.

-In jaundice, fats does not get digested as bile (pitta) is not excreted as required. Fever may be at morning time. You will feel high temperature in body sometimes.

-Bilirubin increases in body after fasting. After fasting is over, liver starts functioning and bilirubin starts to flow now.

-Stool colour-light brown.-normal. Stool as banana or like carrot shape is normal.

-katahal (hindi)-panasha (odia)-jackfruit

-Sugar candy-Mishri, use it in milk as it is cooling. Sugar is acidic as acid is used to make it and boiled. jaggery which is boiled from sugarcane juice. It increases little pitta. Jaggery is better than sugar and mishri. But little hot. Mishri is

cooling.Used if stomach is acidic.And for yogis very helpful.Instead of sugar prefer to have sugar candy.Eat jaggery also.But with little caution.Sugar is more hot than jaggery.

-Chhandogya upanishads strictly advises to stay away from liquor consumer and sensual puppets.Who mixes with them will have fall for sure.

-Don't eat sour food in pittala(once we,father and i drank coconut water and then vomited).Don't eat milk in copper utensil.Don't drink milk in which salt is mixed.Only pure person should touch food of yours.Thoughts come.Serious aspirants should take care of it as much as possible .Even if whole world is brahman,till we have not become gunatita,we have to be very vigilant especially from sensual person,liquor maker,prostitute,an angry person if he is angry,meat seller etc.Bhava at that time is important.A man should be very cautious regarding food as much as possible.Serious aspirants should not take any chance.Don't doubt always character of others.Don't bring untouchability feelings.But know about your stage and if you know for sure mentality of persons especially if sensual type,beware to take food from him.Who eats meat,fish,in three time past,present,future,noone has ever became a brahmachari and noone will ever be.-Gita press book.So you can know very well 80 % that whether a man is sensual or not.How much he eats also can tell.All who are vegetarian also you can't guarantee to be a brahmachari but definitely they are less sensual you will find.

-Drink milk products especially curd for digestion and gut flora.Drink two glass of water at morning.Bighna nasaka ganesh lives in gut.If this is not clear,whole day will be in bighna.Drink water throughout day.

-Molasses(jaggery,guda) when fermented becomes intoxicant.

-Pumpkin,gourds(lau) are good for yogis.But lau is considered as non vegetarian in some text,so better to not cook on auspicious days.

-Dahi with ajwaine and saidabya labana for malakanta or arsha or piles(in english).It happens due to poor agni and digestion and toxins remained in intestine.After having it, it is compulsorily advised to eat masala,chilli etc. pitta increasing food.

-Milk is digested in deudenum.

-Do agnisara kriya in constipation

-From adhi(mental tensions) comes byadhi(diesese)

-5 mahaprana is termed as ojas and 5 other suksma prana is termed as tejas.

-If burning sensation happens, know that indigestion has caused.you have eaten before a food is digested.Do dhauti.

-There are two important door except naba dwara.One is navel and another one is brahma randhra (taluk). From navel probably 11000 important nadis have gone upward.in heart 100 and one has gone upward,susumna.

DAY-13 MOUNI BABA JADAB DAS

Friday, 18 September, 2020

7:18 PM

ABOUT SRI MOUNI BABA JADAB DAS -

-Born with the grace of three fruits given by lord SHIVA to his mother after 7 sisters of babaji in MUNDA village of Dhenkanal, Odisha. He is a born yogi. His age is around 80-90. In his student life he had taken deeksha of sri maa, sri aurobindo and he used to roam around Mahima dharma sadhus.

-At the age of around 20-25, when he was ready, his guru SRI SRI 108 SANATAN DAS appeared before him who had come from himalayas (His guru left his sthula sarira but now is in sukshma sarira as siddha in akasha and usually comes during meditation of babaji) and gave initiation (deeksha) of SANYASA. When babaji asked him "where can i meet you in future?", he gave a certificate of DIVINE LIFE SOCIETY and told "COME TO HIMALAYAS". Though he searched him in himalayas, he never met him again physically. Subsequently he set his foot out towards himalayas and reached at DIVINE LIFE SOCIETY RISHIKESH. Chidananda ji maharaj gave him a mango. That day he had self realisation in the ashram. He spent 1-2 years there and then again left ashram in the search of his guru towards himalayas. He spent his time through one ashram to another and travelled whole INDIA. After around 10 years, he returned to Cuttack, Odisha.

-Several times he has travelled across himalayas. He has now ashram at 42 MOUZA, CUTTACK. He arranges sarvakalyanaya yagyan on every purnima and amavasya. He had remained silent for 14 years and several times meanwhile. Hence his name. He is always in search of right disciples. He is an adept in KARMA, BHAKTI, GYAN, DHYAN yoga. He has knowledge of Brahma vidya, astrology, palmistry, hatha yoga, ayurveda, vastu vidya, tantra yoga, mantra yoga, laya yoga, karma kanda etc. He has all signs of a BRAHMAGYANI JIVANMUKTA sanyasi, SROTRIYA AND BRAHMANISHTHA. He remains alone and sometimes with 1-2 disciples though he always says "i am not your guru. I may be your friend".

-Juanga-baba's name in childhood when his jamidar brahmin family sell to another family.

His teachings:

-Babaji said to me "Uddiyana bandha definitely for brahmacharya.

-He said his grandfather gave a man rice of 10 year old, when that man was in need due to his illness.

-Aspirants should be very careful regarding food. Should not take from grihasta as their thoughts are very impure especially ladies as their food is impure. How can purity come, who eat meat and fish? It's impossible. Who eats meat and still in brahmacharya, has not happened from satya yuga to kaliyuga and will never happen in future-gita press. Gita says directly to stay away from grihasta. Most of the times, he should eat by cooking himself. Live on chhena poda and fruits (don't eat milk and fruits at a time) as i have done it but don't eat in hotel. If not possible, adjust yourself only for few days like 5-6.

-Even rajas is god. Plunge in work. God loves karmasheel men.

-Bahya saucha (Cleanliness outside) is necessary. Without it, you will not respect all things as god and take care of all things as god's thing. Always clean every object. Put them in their own place.

-Samsari people go to temples, tirthas. Spiritual jigyanis search for gyanis so that they can become gyani. Spiritual people should not mix with samsari jivas. They are in maya in tension of stree, dhana, son. They speak those things to us and make us fall in maya. Their aura have visayasakta bhabhana. -Baba mouni

-We all are dhrutarastra (blind) - when we become sanjaya (sanjami - who tolerates vega of indriyas), then we get duradristi from vyasa (guru). And we will jump from agyani dhrutarastra to gyani. Always give emphasis on meaning of each word in sankrit from where it comes. Words are sabda brahma. At first came aum. From it all 50 letters and space created. So all are brahman. In every language every letter is brahman.

-Be prasanna chitta(Peace in heart).always like hanuman.Body and mind gives signs before any positive and negative incidents.Utsaha,energy is sign of good incidents.Depression,dukha,raga dwesha,kama,krodha etc are of bad incidents.So have santi in heart.When it does not come,induce it through brahmagyan and atma vidya.This is the sure way to cut prarabdha.-Baba mouni

-While chanting god's name,be cautious.Follow all rules strictly.Babaji once was chanting a laxmi mantra.One rule was to chant secretly where noone can see.Once a boy comes before him and laughed.An owl(carrier or vahana of goddess laxmi) then started to disturb him for a month, like sometimes by sitting on his head.So beware follow all rules.

-Once babaji has a colleague from spain.He had lost all his indian currency.In those days babaji was in practice of floating in mahanadi river using matsyasana.That person has talent to make sculptures in wood any idol.When babji asked him what is this?He said "it is my control over mind." Hence a work is necessary.That is purpose of work to develop concentration,vairagya and mumukshupta.Be attentive in every work.Raman maharshi was once asked to speak in one word essence of his teaching.He said,"Attention".In self always.

-Babaji on tatwa gyana-Asish you have got ghee.Which is good.As cream(sara)of ghee is even above ghee,you are still away from cream(sara) on ghee.You are still away from tatwa gyana.Babaji said i got the pinnacle of knowledge later in mauna(probably 10-20 years later of taking sanyasa)when what i said,that was happening even though he had attained samadhi when he reached sivananda ashram.He had gyanaudaya but still away from tatwa.Then know our state.I asked how can i reach there.He said to have viveka vichara,visudhatta every time with every object.You have deficiency of that satwa quality to clean every object.You failed in viveka of keeping objects visuddha which is characteristic of god.This secret is told by his guru to him.

-A true story by baba-One guru sat on a place and did not move and was searching a right disciple.One marwadi was taking care of him.After 10 years, a disciple came.He gave him that seat and went away to himalayas.True disciples are rare indeed and to get brahmagyana and mantra from a true guru is even rarest.

Story of Birla-One sadhu was there.Noone knew him thinking him as beggar.Birla's grandfather(probably-or father) used to give him food everyday.The day sadhu knew that tomorrow will be his last day.He called birla's grandfather and gave him ring of gold which he had kept in the middle jata of his hair and said your karani(thapi- with which we do cementing etc.) will rule all over world.And so the Birla cement and famous quote "Tata Birla ka beta nahi he tu."

-Babaji's greatest knowledge to me through example of himself-Sthir ho(indifference in pleasure,pain,happiness,sorrow,siddhi,asidhhi-Be sthitapragyan).All wealth,job,respect,siddhi will follow you.A man offered a job to me also 1-2 months ago constantly used to call(a big business himself have of wholesaling medicine to entire bbsr region and in whole state) as business partner.But babaji declined by saying either you will work as a big official or a big businessman yourself.

-Baba-You are thinking that you will give exam and pass.I did not read.So i could not.You don't even know karana behind karya.What will you study?He will study.He is working behind you.

I-then is not there at least something which is in my hand?

Baba-No,nothing?

I- Then what will i do?

Baba-2 things.Ananyachintana-have one portion of your mind on god incessantly.And all senses on work in hand and work without attachment.Prarabdha(your previous desires) is working and only god can change it.Not in capacity of your body and mind.Only brahma bhavana(comes only when you don't want fruit).

-"Babaji's guru's advice"Nitya anitya vastu viveka.Eha muhurta anta phala bhoga die."-babaji's guru's advise to babaji.To have viveka of nitya anitya 24*7.This is only sadhana you need to do in dhyana,gyana,bhakti,karma marga.Then you can see god.

-If you go for any work, plan for 3-4 work there. You must learn from me. How can you be kala jayi, bhuta jayi, mana jayi-Baba

-There was kainphulia baba, who used to be at 5 places at a time. His ashram is in athamallik. He was such a sadhu. But in his end days he took ganjei (cigar like addiction thing) because he only reached savikalpa samadhi but not nirvikalpa. Know this thing how is this world. Siddhis may come but we have to ignore that and enter into nirvikalpa. Babaji told me this. So definitely he has passed such siddhis.

-Mahima sadhus when wanted to make an ashram at jaranda, kendrapada, main centre of mahima dharma, two sadhus went to raja at night in disguise of tiger. Sadhu wondered gate is closed how tigers entered in palace. His wife told raja that they are siddhas. They sadhus came in form and told to make an ashram and blessed with son as raja had no son.-baba

-A true sanyasi committed suicide because he could not control his passion and made a woman pregnant. So is the maya and can be venus dasha if man is not vigilant like sheshanaag.-Baba (he also told his name. I did not memorized). So beware.

-Babaji says, People get astonished due to my agelessness. But they don't know my effort regarding purity of thoughts incessantly. Otherwise sitting here like this and getting everything is not easy. How much sthira (constantness) in thoughts you need for god's grace. When he has no money, he just sit there and after money came he says to me, look 500 rupees came because, "mu eithi sthira heiki basigali ta". He never use his power for himself and wait for god's grace. And when sometimes circumstances force him to use it, he says "bhagawan mayare pakauchhanti ta. Kete pariksha naba bhagawan" like once he lost his watch. As he is very punctual, he was searching for it tirelessly but did not use power. So being in balance in pain-pleasure, success-failure, praise-criticism is highest quality and called as shama.

-"kisi desh me, kis ves me miljae bhagawan."-babaji's incident press chalk. Durga engg. road a man babaji get doubting where did this kambal came, then opened it and saw a man, who had operation in leg. A steel rod inserted had come out of body. Babaji for three days gave him foods at times. After 3 days, he could not get him. At those time those places are empty only trees are there. How can a man who can't move has gone. So babaji says god tests his bhaktas more enough in many form, even you can't know who is he.

-Black owl disturbed babaji at day times, when some problem happened in mahalaxmi mantra sadhana (a boy disturbed at last day as this mantra should be only chanted secretly.).

-A saint in cuttack- Before Ravenshaw college, between two road there is lane of street light, As beggar he chants mantra even in summer, winter. Babaji called him to ashram. But did not come. Babaji says who knows who is jivanmukta. 40 years ago that man used to come babaji. Now he is like sadasive brahmendra. You can never know a gyani by not becoming gyani.

-Puskara dosha-The deceased man goes up to lokas. But his descendants face troubles in earth like our family.-Baba

-In every work put full stop, not comma or semicolon. When you set a capable goal, do it compulsory and put full stop.

-Study in suksma sarira and not in sthula.-Baba

-At fast as possible, cut durguna. Otherwise going forward is impossible.-baba

-Sadhu sabdhan always. Concentrated always.

Always have visuddha. Clean everything from outside to inside. nitya (your work now), naimita (the habit born by it) and prayaschita (result at death and it goes after birth)-baba

Have ekagrata wherever you are in ashram or house etc.-baba

-Jogi-bahut jagibaku padiba re beta.

-Tatwa janile tute bhranti, Bhava sagararu tari jaanti.-baba

-Je nara tapa acharanti,deve tankara bighna chinti.If you.If even you will not stop,these devatas will bless you with divine knowledge.

-Baba checks our mental strength by criticizing tremendously.How much we can keep our balance of mind.

-Pinda brahmada eka mata,kahanti gyani jana pandita-jagannath das.7 seas outside,7 chakras inside.7 lokas above us,7 lokas below us.So all world inside and outside is created comparably.Who knows their relation can manipulate it or use it.

-When mother prakriti will be happy,then he will sent to bapa(father).So Take care of prakriti selflessly.Respect each and every object.Clean it always.-Baba

-When guru gives diksha,he gives some part of fruits of his tapasya.And tapasya is not unlimited. So the disciples should be less.Guru gives tapasya fruits according to capacity of disciple.

-Duita chela patha ma-Always eager to search for disciple.I will give money,food everything but i need a chela to teach.-Baba

-Chitta-charitra-sabda brahman,if chiita is pure,charitra will be good.-baba.

Experiences:

1..Attachment is of loss of cow and answer about colour of cow

shown to me written before the man has answered.

2.He used to sing song alone even if noone is there as his duty to do it.

3.Extremely punctual.At sharp 12:50 ,when his agni tatwa flows in right nostril,he eats.

4.A man(PADIA who got cow named sabita from babaji) got cow while returning from him.

5.He used to roam across graveyard.A man who had saw it 40 years ago had come to ashram and I had seen him.

6.A man got work who was not getting it for past 3 months.

7.A political man related kripalu ji maharaj and his university to got 3-4 lakhs for his work of truck.His right hand person got works related to his vehicles which he was not getting due to corona.

8.A man was cured from a disease which was incurable for past 8 years due to aghora mantra given to him in pancha gavya.

9.A person named abhilash rout is given many divinations.

10.Once he gave me instruction to write aa letter to electric office for some problem and after writing an application,he forcibly cut all such words as I(MU) and ME,MINE etc.

11.Breath retention for 30 minutes.Paramahansa yogi(Indicated by a hamso i.e. a swan-highest title in yoga-yoga of breath retention-ham(exhalation sound)so(inhalation sound)(so ham-hansa-breath).When breath retention happens for a long time,anadra asru from eyes falls due to pressure on nerves.Then automatically dhyana comes.You need not do meditation.Eyes will be closed automatically.-Baba mauni.

12.An incident-A man named chitta came to ashram whose age is 60.Since childhood he has seen baba.So calculate baba's age.Baba was on fire upon him as he had no contact with babaji for long time.Now he came.At that time current is off in room 12 o' clock.Hot environment.Baba's yogi body.That man asked"Why is not there sweat on your body though we have".But babaji was in full fire mode.So babaji laughed.Reason-he remains always antarmukhi with ajapa japa.Even if he works in garden,his ears in veda chanted by others,he is still in antarmukhi vritti.He came later and said you chanted wrongly at this point.We were dumb at these.This is ideal state we have to reach.Even if he is showing anger outwardly,his mind is on brahman.Only long meditation practice can make such astavadini mind(8 works at a time) at this old age.You can know what he could have in his young days.POWER OF SANYAS IN YOUNG AGE.his beard is not at side.Only possible who has

practiced strict brahmacharya or no in it completely.

13. There is vast adhyatmic world which is totally unknown by 99.99% people. Only a true guru can connect us to it. There is not even 1% doubt in it. Snakes listen damburu but they have no ears. I have just seen one, who entered into ashram. Naga rises on tail fully by listening damburu. A man comes who had incurable, undetected paranormal diseases which used to manifest sometimes like you have leg pain at night in your childhood without any reason which is an attack of bad spirit usually happens in children as you have mercury dasha and in mercury's house there is rahu and hence such unknown diseases. But when he started reading devi stotras by surrendering to devi, he got cured automatically and he totally became devotee of mother durga.

DAY-12 MISCELLANEOUS

Thursday, 1 August, 2019 6:26 PM

1.PRASAD:Prasada is 'that which gives peace'. During kirtan (chanting), worship (puja, havan and arati), milk, sweets and fruit are offered to the Lord. Puja is done with bael (wood apple) leaves, flowers, tulsi (basil), sacred ash, and these are later given as prasada from the Lord. They are charged with mysterious powers, by the chanting of mantras (sacred hymns) during puja and havan (worship with the fire as the sacred symbol).

Prasada is a great purifier. Prasada is a panacea for all ills; it is a spiritual elixir. Prasada is the grace of the Lord. It is an embodiment of shakti (divine energy). Prasada is divinity in manifestation. Many sincere aspirants get wonderful experiences from prasada alone. Many incurable illnesses are cured by prasada alone. Prasada energises, vivifies, invigorates and infuses devotion. It should be taken with great faith. Those brought up in modern education and culture have forgotten the glory of prasada. Prasada gives good health, long life, peace and prosperity to all. The sacred ash is the prasada of Lord Siva. It is applied to the forehead. Kumkum (vermilion powder) is the prasada of Sri Devi or Shakti. It is applied at the space between the eyebrows.

2.Gyanganj(Siddhashram,sangrila ghati)-city of immortals in himalayas.So much mysteries are there around the world.

3.JAGDISH CHANDRA BOSE-life in metal.

4.FOODS:Jain are healthiest in india.They don't eat after sunset.

Seed of apple is slow poison.Eating banana in morning empty stomach increases pottasium magnesium in blood bad for heart.

5.Kansa - kansei khana comes from this where animals are killed.

6.Vastu:No tube well except in paschima, aisanya and purva.

7.Astrology:In ketu mahadasha respect dogs(now).In venus mahadasha prostrate mother goddesses,girls,ladies.Respect them.Rise early for shani.Shani want discipline in every field.Beware.Rise before sun rise hence.Always respect animals especially dogs and lord ganesha in ketu mahadasha.Always respect lord durga,mother goddesses like saraswati etc,always look goddess durga in them especially in venus mahadasha.Venus represents goddess durga and wife in a man's chart.If wife problem in house,then treasure also some problem astrologically as wife is indicated as treasure. Graha(planets)-Grahan karne wala.Chant hanuman chalisha daily at evening as it is best remedy for shani.See goddess saraswati in every woman especially in venus dasha.Venus dasha - rastra bhakti(love)

-Buy anything at the time given on subha muhurta.and see gochara chandra and with ghata chandra and ghata baara.Given in vastu pages previously sent muhurta to find home.Can be used while buying anything or starting any important work.Your ghata baara is friday.And ghatachandra when chandra is in vrishaba(taurus).Don't do in these days.

-Nature shows signs of destruction-meteore in sky,5 june,5 july-solar eclipse,21 june-lunar eclipse.In just 1 month 3 events,rain is not stopping since december last week here,three planets(jupiter,saturn,venus) are in retrograde now with always retrograde rahu and ketu.In june another planet mercury will join them for short time in retro mode.

-Puskara dosha-The deceased man goes up to lokas.But his descendants face troubles in earth like our family.-Baba

-you have leg pain at night in your childhood without any reason which is a attack of bad spirit usually happen in children as you have mercury dasha and in mercury's house there is rahu and hence such unknown diseases

9.Laxmi resides in gobar.-Bhagawat.

10.-Damburu-damar damad-(meaning)-Tathu bada,tathu bada.

Sankha-abhaya

Ghanti-bell-Snakes fear this sound.

Mumukshu-moksha ki ichchha he jise.

11.If a big problem comes on world like corona ,then whole environment,our mind,body,animals,birds show sign of it.Like untimely rain like this year(2020 fromjanuary continuous rain),red sky,animals etc.Always know these symptoms.

12.-Puri-from pura comes puri.So the name is puri.

Prani(living beings)-from prana it comes.From one prani another prani comes.

13.Puja secrets-

1.Bhutapasaranadi(to safeguard puja place frim entering problems)-In the environment,invisible good and bad powers are there.There are upadevatas of asuri powers and also for devatas.In his young age,sri ramakrishna used to go to smasan for sadhana,then to please upadevatas of asuri sakti,he used to take fruits,sweets inside bones of soil.Before starting sadhana,when he gave them,these bones with the speed of vayu goes to akasha(up) and vanishes.Sometimes he used to see upadevatas.While doinh worship,he chants agni beej 'ram' and sprinkle water around and thinks boundary of agni and no problem(bighna) will enter at that place.He used to see agni with tongues all around as a safeguard.

2.Bhuta suddhi-ramakrishna once saw a papapurusha came out of his body and then a tejaswi sanyasi purusha came out of his body and killed him.

3.Nyasa-Goal is to destroy ahamta-mamata.

4.Rusyadinyasa-To think mantra drasta rishi like viswamitra for gayatri,the tejah of rishi starts flowing in the body of sadhaka.

5.Ramakrishna used to say when he does anganyasa(To do nyasa(create a link or putting) of mantra on body parts),karanyasa he used to see these alphabets of mantra(ram,vam etc like) are placed on respective organs or body parts with glowing forms.Later man becomes fully pure and become like devatas.

Source:Book by ramakrishna math on worship of ramakrishna

14.Tesla learned that from a source brahman comes space from it wind then fire water prithvi subtle to subtler and he applied it.

15.Use cement with colour(oxide colour for floors) for painting instead of colour available in market.1 cup colour with 4 cup cement.It will go till cement is there.

16.Patanjali yoga sutra is important-bhasya with byasha wrote a bhasya.bhajabritti bhasya are most important on it.

17.Pada(foot) in upanishads-with this foot something goes(ex. Atma has foot of mind).

18.Sanibare sata din,mangale tini din,baki sabuthi dine din.If rain happens on saturday,rain will stay for 7 days,if on tuesday for 3 days and in other days it will be for 1 day.Use especially in agriculture.

19.On every skull,something is written there in unreadable language.Language was known long ago.Research is needed.Babaji was researching it.Medical proffessionals can know it as real skulls are available in college.

20.Aasrama-srama in ashram.Alekha dharma,alekha-of which we can't write,nirakara brahma.

Atithi-having no tithi when he will come.Pura puri re puri rahichhanti sri jagannath.So the city name puri.

21.Objective -based on facts(senses),Subjective-Based on intuition(beyond senses) whether mind or knowledge etc.Metaphysics-Adhytma vidya,Ati(meta) bhautika(physics) vidya.Knowledge comes from know and ignorance from ignore.Suchi patra(index)-it gives suchana(news).Sabda brahma.

22.Devarshi greater than maharshi.

23.Vyakarana of sanskrit is sabdanasana(Watching sabda-how it is mixed etc.).It is important to learn words of sanskrit as it uses perfect grammar like mathematics.

24.Bihita karma - niyata karma,the karma given to us.